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The Thank Offering

The Scriptural Background

By MRS. J. A. MacDONALD, Youngstown, Ohio

THIS subject takes our thought back almost to the beginning of the history of our race. The first brothers, Cain and Abel, brought to Adam, as the priest of the family, offerings to the Lord, each of that which he had in his line of work,—Cain of the fruit of the ground, and Abel of the firstlings of the flock, the very best he had. To Abel's offering, God had respect, indicating the same, probably by fire from heaven to consume it. But to Cain's offering God had not respect. Whatever difference there may have been in the quality of the offerings, the reason was in the hearts of the men. Righteous Abel offered in faith, acknowledging God as his Creator, his rightful Ruler, with a heart full of praise, and grateful for his life, his occupation, his outlook upon the future, his glorious opportunity for his service of his glorious Lord.

Cain's was not really a Thank Offering. Had it been an act of worship, how could he so soon have become angry, so that his very countenance was sour? His offering of grain or fruits of which he had no need himself, or which were not marketable, was in keeping with his lack of reverence for God, and his failure to recognize Him as the Giver of all that he had. How different the spirit of David. (1 Chron. .29;-14). Nothing could be so fitting as that the first and best of our possessions, time and strength for service, should be offered gratefully for Him who is the first and best.

Thus it was with Noah, when after a year and ten days a prisoner in the ark, he came forth into the bare, desolate earth, not to build, first of all, a dwelling for himself and family, but an altar unto the Lord on which was offered a seventh of every clean beast and of every clean fowl. Here was Noah's thankful acknowledgment of God's great goodness while he was in the ark, and his unfailing thought for him, in completing for him the time of his ark confinement, and of bringing him forth without the loss of any.

The sincerity of his love and gratitude was shown by his cheerful offering of the limited numbers at his disposal. His gift was according to his ability, and he was pleasing unto God. At that early date Noah exemplified the teaching of Paul in 1 Cor. 8:12.

David the great king of Israel was a successful man. He had come up from the ranks of the obscure through much opposition and many difficulties, to the first place in a kingdom recognized by monarchies on the Euphrates and on the Nile. Conscious of his power and zealous for his nation, it does not seem strange that he yielded to a desire to impress his own and other nations with the great numbers and the importance of his kingdom. God was greatly displeased with the sin of pride and this desire for display in the heart of his servant. Punishment must be meted out, so in mercy God sends, not three years of famine, not three months destruction at the hand of his enemies, but three days pestilence throughout the land.

Here follows that most interesting story of the repentant king (1 Chron. 21:18-30). On the threshing floor of Araunah, David builded an altar unto the Lord, and offered thereon burnt offerings and peace offerings (Thank Offerings) and called upon the name of the Lord. In this hour of deep thankfulness for the staying of the plague, David resolved to build, as a Thank Offering, a temple to God upon this rock in the city of Jerusalem. To the people he said; "The palace is not for man but for the Lord God. I have prepared with all my might for the house of my God." He tells the congregation of Israel what has been done, and what parts of the work had yet to be provided for. The king does not impose a tax upon the people, but having set them the example of liberality, he is emboldened to call for the setting of themselves apart for a free-will service. The response was jubilant. The people, and also the king, rejoiced with great joy. Why? Because with perfect heart they offered willingly unto the Lord. David gave thanks too for the bountiful resources the Lord had given them from which they willingly gave back to him. Now therefore, our God we thank Thee and praise Thy glorious name." And the people bowed down their heads, and lifted up their souls in adoration and praise. On the next day they feasted upon their peace offerings (Thank Offerings) as an assurance they should never be the poorer because of their liberal contributions to the service of the temple. They could join heartily in the song of David: "I have loved the habitation of thy house and the place where thine honor dwelleth."

The last and most joyous of all the Jewish festivals was the feast of Tabernacles. Josephus called it the greatest and the holiest feast of the Jews. It was observed when the grains and the fruits had been gathered in, and it continued for seven days. During this week the people dwelt in booths in memory of the tent life in the wilderness. Thus too, they were r e m i n d e d of God's goodness in leading them by the pillar of cloud by day and the pillar of fire by night. They would

recall gratefully how He had fed them with food suitable to their needs, and had protected them from the wild beasts. This dwelling in tents was also to teach them that this world was not their home, only a temporary resting place where their tent might at any time be taken down.

The feast of Tabernacles, coming as it did when the harvest was all garnered, was an occasion of national thanksgiving as well as an expression of individual gratitude. The Israelites were thus taught to recognize the goodness with which God had crowned the year. The Jews had a saying, "A man has never seen joy who has not seen the joy of Tabernacles." This feast which continued a week was remarkable for the number of offerings, and the graduated order in which they were sacrificed, "as the duty of every day required." Tabernacles was one of the three great feasts of travel, when the Jewish nation laid aside other interests and flocked joyously to Jerusalem. It is interesting to read in the seventh chapter of John of Jesus going up to this feast where he spoke to the people wonderful words of life. On the last day, that great day of the feast, out of a heart overflowing with love, even to those who had turned a deaf ear to his teachings, He stood and cried, "If any man thirst let him come to me and drink." What more joyous note could have been brought to the Jewish people, or to the world, than this—the full and free offer of salvation, — mercy, grace, pardon, peace, strength. What a marvelous Thank Offering occasion that was with Jesus, the Lamb of God, the central Figure.

May the feast of ingathering in every missionary society of the United Presbyterian Church be one in which the Christ shall have the central place. Then it will be truly a Thank Offering occasion full of joy and praise. And whether the individual offering be the pound of spikenard very costly, or the two mites, may it be according to that the worshipper hath, accompanied by prayer and prompted by loving gratitude for all his benefits bestowed so bountifully through another year.

"How great the goodness Thou hast stored
In secret for Thy saints, O Lord,
Thy holy name who fear."

THANK OFFERING THOUGHT

God does not care for the gift you make after all your wants are supplied. We must be willing to lay the best on the altar, or miss the blessing. *The stewardship of money is a searching test of loyalty to Christ.* Money presents something we think most about, work the hardest to get, and when we pay a part of that precious possession as the Lord's, it spells loyalty.

—*Selected.*

Blessing the Giver

"WHAT'S THERE IN IT FOR ME?"

By MRS. CHARLES P. PROUDFIT, Chicago, Illinois

MOST Thank Offerings are impelled by gratitude to God, coupled with compassion for fellowman. The giver sees simultaneously the great bounty of God to her, and the crying need of many of God's creatures. Material expression of her upward, or vertical, emotion is necessarily by outward, or horizontal, action: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." The gift of gratitude in travelling to Heaven must always go over earthly detours; perhaps via Jhelum, or Frenchburg, Tama, Assiut or Miller's Ferry.

Chances are overwhelming that the veteran Thank Offering giver never thinks, "What's there in it for me?" But it is a fair question. The poet, at least, believed there was *something* in it for the giver: "Who gives himself with his alms feeds three, *himself*, his hungering neighbor, and Me."

If the questioner means, "What's there in it for me, *materially?*", the answer comes, "Not much, if anything." The Old Testament often links generosity with financial prosperity: "There is that scattereth and yet increaseth," "Honor the Lord with thy substance . . . So shall thy barns be filled with plenty." But today gifts do not usually return *in kind.* When bread is cast upon the waters we "find" it not as water-soaked bread, but changed into something new, no longer material substance, perhaps, but spiritual food or energy. Freedom from want was promised to the righteous and their seed. But, judged by the standard of living in Bible times we, today, "are rich and in need of nothing." In Jesus' day bread, oil and fruit was sumptuous fare, a second coat was a luxury, and the homes of most people would be scorned as unfit for high-bred livestock today. If God's blessing meant that our gifts were returned to us augmented, how often they would be stumbling blocks instead of stepping stones in our progress. Years ago on the day after the Fourth of July our small boy was sitting on the lawn, gazing into the sky. Beautiful fireworks and lighted balloons had charmed him the night before. When asked why he sat there looking up, he answered, "Ba-oons come back!" The giver need not tarry to see money that has winged its way to Heaven "come back." He who proposes to "try tithing for a year to see whether it works," and she who expects a Thank Offering to bring financial benefit, are using their money as bait, not to express love for God and thankfulness for His good gifts. The reward will be something worth while that *only God* can give, chief of which is His favor.

Neither is "there in it for the giver" any comfortable feeling of self-satisfaction and independence over having cleared up a debt. Instead the giver will be "blessed" with a deeper sense of humility and dependence. Her ego will shrink. A young Christian said, "If I put an offering into my box when I receive a blessing, why can't I take out something

when troubles come?" Logical, perhaps, if our dealings with God were ledger-like entries of debits and credits. But God's daily giving is so far beyond human resources that not even the most foolhardy would have the temerity to attack the mountain of debt. Any installment on the principal is impossible, since we never cease to go deeper "in the red." At best we can but acknowledge our hopeless indebtedness and confess our inability to pay. You, too, have probably heard long-suffering creditors exclaim, "If Mr. A. would ever pay me *anything*, just to show that he remembers those old notes, I'd feel a lot better about him." We believe that's the way God feels, too. Thank Offerings, instead of assuring us that we are square with the Bank of Heaven, confess anew our increasing insolvency. We are permanently "on relief" with God. It's humiliating. Yes, but humility is an essential lower rung in the ladder of grace. Acquiring it is an enduring blessing, for "Humility, like darkness, reveals the Heavenly lights." Humble pie may not be inviting, but it is rich in spiritual vitamins. Besetting pride and self-confidence need frequent doses of antidotes such as your Thank Offering box can give.

"Fruit of the Spirit" doesn't grow wild, and once-a-year cultivation is not sufficient for a flourishing tree of gratitude, even if barrels of water be dumped upon it, the soil loosed a rod deep, and a box of Vigoro buried near its roots. Appreciating little joys makes a happy life. In Remarque's "Flotsam," a fugitive professor advises two young exiles: "Never neglect the little joys of existence. They are the only ones that are pure and enduring . . . The little joys,—this autumn night; a fish in a sparkling stream; a melody; a thought; a smile; a sunset; a tree in the wind; a painting by Cezanne; an Egyptian statue; a mother's hands; the coat of a young animal; a book—Did not Christ say: 'He who hath eyes, let him see?'" Thanking God *often* for little joys enables us to discern them more clearly, adding greatly to the sum of our conscious happiness. An American named Timothy Dexter wrote a satire called, "A Pickle for the Knowing Ones." There was no punctuation in the book itself, but the author placed several pages of commas, periods, question marks, etc., at the close, and invited the reader to "salt and pepper to taste." God permits us to season his blessings with our thanks. A new meaning and inner joy comes into our daily routine when we punctuate God's mercies with expressions of gratitude, which like commas, colons and exclamation points, add zest and interest and forceful meaning to the receiving.

Observing the Thank Offering blesses the giver by giving him a "pass" to the far corners of the earth. Investment quickens imagination and more vividly visualizes distant places. The popular slogan, "Join the Navy and See the World" testifies to widespread desire to "go places and do things." One may spend entranced hours with the adventures of Marco Polo, Halliburton, and Osa Johnson, but never really *share* their strange experiences. Their tales are a thing apart, perhaps leaving the reader with a keener consciousness of his own narrow confines. But when we accompany our Thank Offerings, part of us goes on a personally conducted

tour. Financial interest provides real participation in our missionaries' doings, and we feel intense pleasure when our "adventurers for Christ" "do exploits." Via gifts, we become cosmopolites, for "He hath set the world in (our) heart."

Another by-product of cultivating a grateful heart is a comelier countenance. For beautifying, a Thank Offering box is more lastingly potent than a facial or a finger-wave. Eve Curie says in the biography of her humble, unselfish and beautiful-from-within mother, "As they grow older, human beings acquire the faces they deserve." Does that frighten, or encourage you? Do you want the face you deserve? Or will you try to deserve the face you want? An unselfish, heart, humble and grateful, will do much to remove unsightly wrinkles, and "lift" the faces. "Thou hast filled me with wrinkles, which are a witness against me." "The show of their countenance doth witness against them."

Giving to God produces a larger love for Him. The more one does for another the more affection he finds flowing from him. The mother who lavishes herself on an unfortunate child, with sleepless nights, wearying days and ceaseless anxiety, begets a superlative love for the object of her devotion and sacrifices. Virtues are often acquired by practicing their outward forms. "Break off your sins *by righteousness.*" Cure selfishness by *giving*, even when the *desire* to give isn't impelling. Let Gibbon be right when he says, "Gratitude is expensive." Not at one bound, but by repeated Thank Offerings the giver will be "blessed" with less stinginess in his soul.

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KINDERGARTEN FESTIVAL, TANTA, EGYPT.
Thankful Children in America shared their blessing with little ones in Egypt.

Sharing the Blessings

By MRS. A. M. REED, Manhattan, Kansas

WHEN Carmen Sylvia, Queen of Roumania, visited the studio of the artist, George Watts, she quoted the motto "What I spent I had; what I saved I lost; what I gave I have." This inspired the artist to paint his famous picture, "The Disappointed Man."

He chose to express in form and color, the part of the motto "What I saved I lost."

For more than fifty years the Women's General Missionary Society has been giving concrete expression to the last part of the motto, "What I gave I have."

From the time that Mrs. Joseph Clokey conceived the thought of the first Thank Offering, gold has been flowing into the coffers to be at once transmuted into blessings that extend to the uttermost parts of the earth. Statements from workers in our different fields are here presented.

We will begin where Jesus told us to begin our missionary work—the homeland. The Home Department is responsible for forty missionaries working in five presbyteries. At the time of the distribution of the Thank Offering in June, mission accounts, both home and foreign, have run low and so it is necessary for their maintenance to draw largely from funds increased by the Thank Offering. When the benefits of the Thank Offering are presented to the workers in our different home mission stations, in every case there have been some to enter enthusiastically into it.

Funds for carrying on the Indian work are also increased by the Thank Offering. It is estimated that last year one-fifth of all the money used in Indian work came from this source. Without this one-fifth there would be serious curtailment of the work. This spring an Indian girl completed a two-year course of Bible Study at Boone, Iowa; another finished her freshman year at Sterling College, and hopes to earn her way through the full course. Do Indian Missions pay?

Church, Frenchburg, Kentucky, Built from Life Directorships.

We have attractive parsonages and chapels at our four Indian stations and the upkeep of these buildings is no small item. No doubt the Thank Offering helps to make them centers of interest for Christian Indians.

The colored people in our mission stations hail the Thank Offering enthusiastically. Young and old come with joy to the house of God, bringing a Thank Offering, which in their case, acts as a "boomerang." The people send it out but back it comes

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as a great financial blessing to help pay salaries and other expenses of those working under the Woman's Board. These blessings are threefold:

(1) Physical, through the ministry of healing;

(2) Educational, through teachers and leaders;

(3) Spiritual, through example, precept and direct teaching.

A great and steady field shares in the blessings which prompt the Thank Offering when a portion is appropriated for the support of the Mountain Missions. The Women's Board maintains work at Frenchburg and Ezel, Kentucky, where boys and girls secure an education which would be denied many of them were it not for our schools. Trained religious leaders here teach the Word of God and at Frenchburg a small hospital is maintained. These stations receive but little local support. Were is not for the money made available for mission enterprises through the Thank Offering there would be no adequate support for our ministry in the Mountains.

Now we leave the homeland and follow the Thank Offering shared with our neighbors across the sea.

The Missionary Societies of Egypt and India have the privilege of distributing their own Thank Offering and it has become a real boost to the finances of their synods. This sharing of their God-given blessings with others has proven to be a great inspiration. Their offerings often represent real sacrificial giving. Not always are they in money, but the rice, lentils, eggs and chickens are just as precious as silver and gold to the Master.

In Egypt each of the four Presbyterials designates how its offering is to be spent. One half goes to the Synod of the Nile which is carrying

School Building, Ezel, Kentucky. Built from Life Memberships.

on a large home mission work, trying to be self supporting, responsible for the seminary, and doing a little foreign mission work in the Sudan. One-fourth goes to their orphanages; the remainder is divided among the American Bible Society, the *Huda* (Egyptian United Presbyterian), W.C.T.U. in Egypt, the Boys' Industrial Home in India, and special work in the Sudan.

In India the women do a great deal of Evangelistic work in their missionary societies and those who have learned to share their blessings are the ones most gladly heard. They have their gaily decorated Thank Offering jugs as daily reminders of their blessings and the treasurer notes that this past year there was only one copper offering, where formerly much of it was copper; this one was made by a poor widow with three children to support and she gave from her small earnings two copper coins. As long ago the widow's mite received the Master's commendation, so today, this offering, given in love, will join all the other love gifts to share in His "Well done."

A large portion of our Thank Offering must go to the foreign fields since the need is so great. In Egypt and the Sudan the high cost of living due to the war has made it difficult to keep expenses within the budget and in India several schools have been financially handicapped by non-payment of "Grant in Aid" from England.

The Thank Offering has meant much to the Sudan especially to the many girls who have opportunity to receive a Christian Education because of this fund. Girls come to our schools in Khartoum North, Doleib Hill, and Nasir. Here they have a chance to learn to read, write, and know Christ. Eventually they will help to establish Christian homes. Love of Christ will drive out of their

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Junior Life Memberships endowed a Child's bed in the Tanta, Egypt, Hospital.

A New Season in India

By MISS KATE HILL, Sialkot, India

AT HOME there are four seasons in the year—summer, autumn, winter and spring. In India we have only two seasons, the hot season and the cold season. But the Christian women have added a third—the Thank Offering Season.

When coolness c r e e p s into the air and the dusty, acrid smell of "the hot season" is gone, then the wheat fields are green and the bright yellow mustard adds color and scent to the air. When this change comes, we know that the Thank Offering season is near.

All through the year the little brown earthen Thank Offering jugs have been slowly gathering their harvest in the Christian homes of the Punjab. Some of them have been forgotten and neglected; some have been broken or lost. Once a thief took all the clothing from a box where the Thank Offering jug had been hidden but left the Thank Offering jug, thinking that the few coins that were in it made a lovely baby's rattle! However, some are full of brown copper pice, bright bits of silver, and many even have whole silver rupees.

In many places Thank Offering meetings will be held in city churches, in schools, in hospitals and in villages. In the home of K——— B——— the Thank Offering was loved and honored and as she fondly listened to the jingle of the coins, in her imagination she followed them to the places they would go with their help and cheer. She could follow them quite easily for through the Missionary Society, the Presbyterial and the Synodical she had heard the appeal and the reports. The *Bashir Al Niswan* (Giver of Good News to Women) had often told where the money would go and the work it would do. The big silver rupee, representing almost half of the total Thank Offering, would go to the Home Missionary of the Synod in Miauwali. He would not have to go in debt or be hungry because his salary was not paid. The reading room and little school, and the itinerating would go on. The little bands of Christians here and there would be taught and cared for.

Down through all the years the women through their Thank Offering have cared for the blind girls in the School for the Blind in Rajpur. There was Blind Mary, so loved in the Good Samaritan Hospital in Jhelum; Hussania, now helping in the Pasrur Boarding School, and others who were useful women in their homes. Another recipient was Piyare who learned to love her Saviour and bore such faithful witness in the Memorial Hospital before she died. In this wonderful school, as if by magic, these girls learn to knit, sew, embroider, weave, read, write and sing.

The Bible Society is always a favorite object. To print God's Word in new dialects and to send it far and wide always has its appeal. But this year the Bible Motor Car came all the way from Madras, selling Bibles and New Testaments and Gospel portions. With it were two young men who with the help of a

loud speaker preached in many places where missionaries have not been. In the Punjab the Bible Society is printing new editions of Gospels for the new readers of the Word who have been taught in the Adult Education Campaign.

The poor widows who were alone and helpless have been cared for in a Home in a distant city. Without the help of the Thank Offering they would indeed have been destitute.

A new project has been undertaken—the Bible School in Rawal Pindi under the care of Mrs. Samuel and Miss Peterson. Here young women (and older ones too) who want to study the Bible are trained. Thus we see how the Thank Offering is ever reaching out a helping hand to others.

Away in the foothills is the Lady Irwin Sanatorium for tuberculosis. In the fresh pine-scented air is this lovely little sanctuary. For many years the Thank Offering has maintained a bed there and Christian school girls, teachers, nurses and even one home missionary have found rest and quiet and care, and some of them healing.

Like the flowing rivers of the Punjab that bring water to the dry parched plains, so this Love Offering of the women of the Punjab Church flows out and on to many needy ones.

SHARING THE BLESSINGS

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hearts all fear of pagan gods and all superstitions that haunt the ordinary Nuer girl.

We are thrilled at the way the native Christians have carried on in Ethiopia since the missionaries had to leave. An ordained native pastor from western Ethiopia reports that they have been through great trials but are standing firm in the faith. This man himself had been imprisoned and, like Paul of old, has had a fine opportunity to preach to fellow prisoners. Boys and girls, trained in our Mission Schools, will be able to read the Scriptures for themselves and others and to sing the songs of praise they loved in school. Eight churches have been built entirely by native effort and up until now they have been granted freedom of worship. Doubtless the Thank Offering had a large share in planting the seed of this Ethiopian Christian Church.

Thus we see that it has been a great blessing as it has been shared in every department of our work, wherever the need is greatest.

Truly "What we gave we have."

Thank Offering in the Sudan

By MISS MARY I. McKNIGHT, Khartum, The Sudan, on Furlough

MISS Una Coie had been asked to write this for you but doubtless her answer has been delayed by the new schedule of mails that must go into operation since Italy came into the war. I hesitate to write on this subject for I feel that my information is not very accurate.

The Sudan Presbytery and the missionaries are cooperating to speed up the organization of women's missionary societies in every church in The Sudan. I think all but one have organized at least one society. At least one of the churches outside the Khartum center has had a thank offering but I do not know enough about any of them to write about them. The three towns at the junction of the Blue and White Nile have had societies for some years now. The Omdurman society has less than fifty members but it is quite a strong missionary society; a few outside the Evangelical (United Presbyterian) Church take part in the meetings. Two wives of elders are very active in this work and, as always, the Bible Women are leaders in the work.

In Khartum the women have had an organization for some years. The pastor has a service for the women once a week and one week each month the women conduct the meeting. About three years ago the High School girls began having a meeting which they conduct in English, although English is not native to any of them except the missionary sponsor. They do very well, too.

In Khartum North there are really very few older women in the church but they do have a missionary society even if, as sometimes happens, there are only five or six of them. Probably the strongest society of all is the young women's society of Khartum North. The Girls' Boarding School employs about a dozen teachers and there are five or six in the Bible Women's work. These young women, with a few others, make up the Young Women's Society. From their own offerings both the Khartum North societies buy material to make dresses and galabeeyas (ankle length shirts worn by men) for the Christmas treat for the poor. They also make up material given by others.

When the Thank Offering was started in The Sudan about eight or possibly ten years ago, the program was held in May. But it was difficult to get the report in to the W. G. M. S. on time. The program for the graduation of those completing the work in the Bible Women's training course came at this time. So they began last year to hold the Thank Offering pageant in September. It has been customary for the five societies of the three churches to hold a joint program, usually a pageant, in the Khartum church. In previous years a pageant has been adapted but last year Miss Pillow wrote a very splendid pageant which made a very good impression. I think they decided to have a program in each church this year.

Since the offerings taken on the mission fields are not a part of the budget at home, each society has

been deciding what shall be done with its Thank Offerings. I do not have full details of its use but I want to mention the objects which I know shared in the Thank Offerings last year so that you may know the variety of interests. There was a gift to the Boys' Orphanage in Cairo and another to the Theological Seminary. There was a gift to the girls' school work conducted by the Australian and New Zealand Missionaries among the pagans of the Nuba Mountains in The Sudan. Another gift was for the purchase of milk for undernourished children in our clinic at Nasir and something toward the care of the orphans at Nasir. The High School girls' offering was not large but it did keep a little girl in a village school. The girls themselves made two dresses for their protege'.

There is an outstanding instance of thanksgiving of which I should like to tell you. Years and years ago a Greek who had come to Khartum to make a living was taken very ill in the night. He knew that very near him was a man called Dr. Giffen, so he went to our Dr. Giffen seeking relief from his terrible pain. But Dr. Giffen was a "D.D.," not an M.D. Dr. Giffen invited this stranger into his house and then saddled his donkey and rode through the night to Khartum North—about three miles—to bring the mission doctor. This act made such an impression that Mr. Caliangi wanted to know what would make a stranger go to all that trouble. He sought and found the secret—himself becoming a very sincere Christian. He became a building contractor and has put up a good many buildings for us. I think the depression never hit the Sudan as it did America but for some time Mr. Caliangi and his associates did not have enough work. Then they got a government contract in Wad Medani. They had placed a bid on a still larger contract. At the time Mr. Caliangi said if he got that contract so that his workmen would be in Wad Medani for some time he would rebuild the church in Wad Medani. They did get the contract and did rebuild the little church which had been only a small mud-walled room with dirt floor. It has been built in brick with tile floor and has been dedicated to the worship of God in memory of Dr. Giffen.

"Stir me, oh! stir me Lord. Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best beloved One,
Even to the dreadful cross, that I might live;
Stir me to give myself so back to Thee
That Thou canst give Thyself again through me."

—*Selected.*

Thankful Hearts in Egypt

By RACHEL TRACY SEIVER, On Furlough from Egypt

ARE there thankful hearts in Egypt? Yes, for when Thank Offering time comes each year, in cities and villages, in churches, schools, clubs and meetingplaces, wherever the missionary or Bible woman has been working, groups of women and girls get together to bring their offering of thanks to God for His love and mercy to them. Often the women may have to walk a long way, along dusty roads, and even though the baby becomes a heavy burden before reaching the meeting, their joy is not abated. They are being privileged to attend the meeting when perhaps others have been denied this opportunity. There is a joy in recalling the goodness of God and giving to Him.

It was the custom for the women in one church to tell why they were thankful as they brought their Thank Offering to the Lord. One woman as she went forward was carrying in her arms a very young baby. She said, "My husband and I were married many years and although we were very happy, we were sad too, because no children came to gladden our home. But we had faith that God could and would answer our prayers for a child, and He did, and because we are so thankful for our small son, we want to give this gift to the Lord."

"I have so much to be thankful for and my husband and I want to give a large Thank Offering this year," said a woman in another place. "Our youngest son was ill for a long time. We followed the doctor's instructions very faithfully, but there seemed to be no improvement; in fact, the child seemed to become worse all the time. I was in despair; I thought surely he would not live. On the day when it looked as if the child were dying I gave up and began to weep. But my husband said, 'No, that is wrong. We must not weep but pray, and God will heal our son.' So we knelt down by the side of the bed and

Some Thankful Girls, in Zagazig.

my husband prayed as never before, calling upon God to help in this time of need. And God heard, for from that very hour, the child began to improve and now he is well again. Praise be to God." At the Thank Offering meeting, as this woman went forward to give her offering, her face was happy and her heart was glad for in her hand was clasped the hand of the little boy whom God had healed and it was as if she were offering him to the Lord, too.

The minister had announced in church that the Thank Offering meeting would be held that week. A woman spoke to the missionary after church and said, "I don't know what I can give to the Lord or do for Him to show Him how thankful I am for His goodness to me. You know how ill I was last year. The doctors advised an operation and I was afraid. It seemed the chances for my recovery were slight and how could I leave my husband and children? I asked myself if it wouldn't be wiser to be with them even if I were in ill health. But the doctor told me I must not delay, but must have the operation right away. It was hard for me, but we as a family talked it over and decided I must go through with it and we would trust the Lord. The doctor did not deny that the operation was a serious one and I went into the operating room not knowing whether or not I would see my family on earth again. But praise the Lord, here I am well and strong again and we are all so happy together. How can I ever express my gratitude to God for all He has done for me! No gift is sufficient. Each one in the family feels it is a time for a re-dedication of himself to the Lord."

In one of the mission schools, one of the children said she wanted to give more offering when Thank Offering time came around. "Why?" was the question asked of her. "Because I am old enough this year to realize how good the Lord is to me to let me come to this school. Before, I was too small to know the difference, but now when I go home and see the other girls my age, I say to myself, 'God is good to have chosen me to go to a Christian

(Continued on Page 87)

Girls' Club, Fayoum, Egypt. These are girls past the ordinary school age, who meet regularly for Bible Study, handwork, and games. Every year they give a Thank Offering.

Suggested Devotional Service

FOR PROGRAM-STUDY ON "THANK OFFERING"

By (Mrs. C. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1940: GREAT ASSURANCES

NOVEMBER: ASSURANCE CONCERNING DIVINE PROVIDENCE. —Rom. 8:28.

Opening Song: Bible Songs Hymnal No. 148.

Scripture Reading: Psalm 33.

Prayer: (In unison).

"O Thou, whose bounty fills my cup
With every blessing meet,
I give Thee thanks for every drop—
The bitter and the sweet.

"I praise Thee for the desert road,
And for the riverside;
For all Thy goodness hath bestowed,
And all Thy grace denied."
Amen.

Song: B. S. H. No. 114.

Scripture Reading: Psalm 34.

Leader:

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

"And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

The Shorter Catechism says: "God's works of providence are His most holy, wise, and powerful preserving and governing all His creatures and all their actions." A great faith in a great God who is infinite in power, wisdom, and love is a steadying influence in our life. The knowledge that we cannot drift beyond God's love and care is a constant encouragement to us. The consciousness that God is ever near to us is a great help in every experience of danger. The Psalmist realized this when he said: "The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." The writer of the Book of Proverbs realized this when he said: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." There is great comfort in the Scriptural assurance of God's providential care: "We know that all things work together for good to them that love God." This assurance will lead to the spirit of thanksgiving and to its expression in thankful words and thankful deeds.

Closing Prayer: For a thankful recognition of God's goodness. (For suggestions see 7, 29, and 33 Days in the Prayer Cycle).

His Works Are Marvelous

By MISS ANNA A. MILLIGAN, Sterling, Kansas

THE winning of the King of Fiji to Christ was only one of the many miracles of grace among royalty that the South Sea Island missionaries have recorded. It was not true of this section that "not many wise, not many noble are called," for here many were won. Kings and queens, chiefs and nobles were often the first to accept Christ and were a gallant force in leading their people by precept and example to the same Saviour.

The very first convert in New Zealand was a Maori chief, leading a great company of believers destined to be gathered out of that savage and ferocious race, with revolting customs and degrading superstitions. Their weaving and primitive arts show such skill and taste that one could easily call the Maoris a noble race if there had not been so much of war, massacre and cannibalism among them. The conversion of that first chief was indeed a marvelous work of God.

There was a King George on one of the Tonga Islands who visited a mission station and became really impressed with the folly of worshipping idols. He returned to his home and took down all the tribal gods from their positions of honor and hung them in a row to dangle helpless from the ceiling. His people looked in horror to see the swift vengeance of the gods. But nothing happened. Then he visited a neighboring chief and urged him to do likewise. Instead that chief made a big bonfire and brought out all his gods. "Now," he said, "if you are any good, you can save yourselves by running away." Then taking up each idol, one after another, he said, "Run or be burned!" When none of them ran he left them to burn, and believed in them no more.

A few years after the Tonga King's conversion a British warship stopped at his island and he went out to meet and greet the commander in a royal canoe and did it in a way befitting the occasion. He was six feet four inches in height and carried himself with royal dignity. After the interview the ship's commander ordered a royal salute to be given him, saying, "He is every inch a King. Give him twenty-one guns."

On one of the Samoan Islands a chief decided to renounce idolatry. He cannily told his family to wait six weeks to see how it turned out. His sons waited three weeks and then decided to eat the sacred fish in which the gods were supposed to dwell. When nothing happened, the natives who had been watching the test with not only interest but grave apprehension called a great meeting. The tests were reported and as the tribal gods had been unable to protect or avenge themselves it was decided to destroy the chief god, the god of war. They thought of burning it but concluded that would be too cruel a death so it was sentenced to be drowned. At this point one of the teachers suggested it be given to Mr. Williams, the missionary. This was done. He sent it to the Museum of the London Missionary Society where it is now.

The Hawaiian King's mother was the first convert in Hawaii and when there were only ten baptized members of the Honolulu Church, nine of them were chiefs.

Without doubt the most famous story of royal conversions in the South Sea Islands or anywhere perhaps, is the story of Kapiolani. Though idolatry had been officially prohibited, it still lived in the hearts of the people of Hawaii. It always takes generations before superstitions lose their power. In the district where Queen Kapiolani ruled, the goddess Pele who had her abode in the frightful depths of the burning crater of the volcano Mauna Loa Mountain was the special terror of the people. It is a vast, sunken pit about eight miles in circumference, within which is a lake of molten lava in which the fires never die out. From this place of everlasting burning the people believed Pele sent forth thunders and lightnings, earthquakes and volcanic eruptions. The Hawaiians stood in the greatest awe of the cruel goddess and much of their worship was directed to propitiate her.

The Queen resolved to free her people from the bondage of this fear by defying the goddess in her very citadel. She made the terrible journey of 100 miles on foot over rough lava beds. Her people wept and pleaded with her not to do it. Her husband besought her not to go thus to her death, but her faith and courage never wavered. "There is but one Great God, He will keep me from harm," she said. A priestess of Pele came from her temple on the way and warned her she would be destroyed if she approached the sacred area; but she sat down and read to the priestess from the Bible and told her of the way of Life. To her people who were following her she said, "If I am destroyed you may all believe in Pele, but if I am not, you must all turn to God."

Straight to the brink of the crater

TYPICAL VILLAGE IN SAMOA

she walked eating the sacred berries, *tabu* to Pele, which grew along the path. Into the boiling lake she flung stones and defied the goddess to harm her. Then turning to her people she said, "Jehovah is my God, I fear not Pele. He kindled these fires, you must serve and obey Him." Then they knelt and prayed and sang a Christian hymn while the crater roared on as usual.

Returning as they came, across the bed of the crater, if the people expected the thin crust to give way beneath their feet plunging them into the fires below, or to be overtaken by showers of lava and stones, hurled upon them from the rear, their terror was unfounded, for the cruel firegoddess failed to avenge herself. They reached the edge of the crater in safety and continud their long journey back to Hilo unmolested, calm and serene.

There could be no doubt of the success of missionary endeavor in the South Seas because of the volume of prayer which called down the mighty power of God to work His marvelous works there. Hawaii was blessed in having the services of Titus Coan who stands out even among missionaries as a man of prayer power. It was he who prayed, "Lord, send me where thou wilt only go with me; lay on me what thou wilt only sustain me; cut any cord but the one that binds me to Thy cause, to Thy heart." It was during his time that a mighty revival swept the islands and 15,000 were added to the church membership. 27,000 people were admitted to the church during the next six years. Titus Coan baptized 1705 persons on one Sabbath. His Board at home here were so amazed at these marvelous results that they decided it was all emotion and ordered him to put it down. He replied, "But how can I put it down? I didn't get it up. And I don't believe the Devil would set men praying, confessing and breaking off their sins by righteousness." When he was called Home to be forever with his Lord whom he served so faithfully, his beloved people placed a simple marble slab over his grave and on it the words,

He lived by faith
He still lives
Believest thou this?

After John Hunt had finished his course and his friends were waiting for the spirit to take its flight, in his weakness he cried out, "O let me pray once more for Fiji! O God, bless Fiji! Save Fiji! Thou knowest that my soul has loved Fiji!"

Yes, it has been said by reliable historians that "the annals of the South Seas should be written in blood and registered in hell," but Dr. A. T. Pierson declared, "The annals of the gospel in the South Seas should be written in starlight, for they include some of the most shining pages in the history of missions."

One Touch of Nature*

By THE REVEREND RIED F. SHIELDS, D.D., Khartum, The Sudan

"One touch of nature makes the whole world kin."—Shakespeare.

I WAS sitting on the porch of a house in a suburban town where I was a visitor. My attention was mostly given to a little boy at a house nearby. He was about eighteen months old and he was very active and very busy. His father was looking after him, but his father was busy too. He ran a filling station which was just in front of the house and during the late afternoon lull at the pumps was doing various odd jobs about the place. The boy was hard at his heels, always wanting to help, always in the way. The man went quietly on with his work, never indifferent to the child, never wholly attentive to him. Both of them perfectly contented.

In the midst of this activity, a little feminine call brought everyone's attention to a young woman coming along the street. The parcels in her hand told that she had been shopping. The child stopped his busy-ness instantly. The man looked, smiling, at the boy. The boy looked, smiling, at the man. And with a little, happy squeal ran as fast as his little legs would carry him to embrace his mother's knees.

Once at Erkowit we went for a long walk after tea at the rest camp on the crest of a high hill. Our path took us down the hillside and across the golf course, then along the deep bed of a stream which during this season was almost dry. Finally we sat down on a huge boulder beside a candelabra cactus which was the size of a small tree. The little knoll gave us a beautiful view of the valley, and also very near were two tents of the Fuzzy Wuzzies who inhabit this region.

Rude homes they were. These nomadic people move about from one place to another, coming from the coastal plain where they spend the greater part of the year to pass the hotter summer months in the high valleys of the Red Sea hills. Their houses then must be easily portable. A curiously curved pole forms the support in the center of the tent and the cover is a piece of matting tied down tightly to trees or stakes or stones, leaving the front open to a height of about four feet in the center and coming down on the other sides to a distance of a foot from the ground. The curved ridge-pole makes a hump-backed shelter about six feet high in the highest part and sloping off on three sides. The matting is well greased with tallow and butter to make it rain-proof. A very rude floor is built up on stones to come just above the edge of the mat roof and a curtain is hung over the front. Here the family sleeps. In the daytime, life is mostly lived outside the tent.

Now as evening was coming on, this little African home in all its primitiveness and poverty had an atmosphere of peace and security. A little fire was burning on the ground between the tents and several earthenware pots were sitting beside it. Hanging in a large cac-

*This is the first of a series on "One Touch of Nature."

tus tree were two or three round baskets and a goatskin bag which were the food store. A few scrawny chickens scratched busily for their supper before the darkness would drive them into their place inside the tent. A gaunt dog stretched lazily there. And a man was busy tethering his few sheep and goats. His garments were miserable but his hair was most elaborate, with a great bushy crown, bordered by well buttered little curls and ornamented with long, curved horn pins which were decorated with silver filigree. A fuzzy wuzzy indeed. The man was busy but unhurried and was hindered by the helpfulness of a tiny boy about a year and a half old. The child wore nothing but a charm about his neck. He ran about the camp, oblivious of everything but his pleasure in helping his father. That work finished, the father sat down on the ground in front of his tent and the child kept running to him for approval of his little excursions about the place.

We saw a woman coming along the path which led to the knoll from a well in the creek bottom. She wore the typical Hadendowa red garment, wrapped loosely about her. Her face was uncovered and she had a huge silver ring in her nose and others in her ears. On her head she carried a water jug. Some sound or movement attracted the attention of the little boy. Perhaps it was a word or signal from the father. With a little squeal of pleasure, the child ran down the path and hurled himself at his mother's legs with a force which made us fear for the heavy jar of water. The mother was not worried; her face lighted up with a smile as the boy caught the end of her red garment and trotted happily beside her—home.

THANKFUL HEARTS IN EGYPT

(Continued from Page 81)

school, to learn about Him, to learn to serve Him.' I want to show Him my thanks."

In questioning some of the members of the girls' clubs as to why they were thankful, these are some of the replies given:

"I am thankful to be studying the Bible."

"I am thankful I have learned to read, and best of all to read the Bible."

"I am thankful I have learned to pray."

From the local societies, delegates are chosen to attend the Presbyterial Thank Offering meetings which are held each year in March. Though these delegates may come from wealthy homes or humble peasant homes, from large societies or small ones, all of them from the women to the youngest junior present are made one in the thought of thanksgiving to the Lord. The singing, messages and fellowship are long remembered and often recalled by those attending the meetings. Always one hears the delegates express a desire that next year their societies will do greater things for the Lord.

A Newspaper Interview*

The old saying "Once you drink the water of the Nile, you will return to it," is true according to Miss Grace Mae Sample, teacher of music at the American College for Girls, Cairo, Egypt.

Miss Sample taught for three years at the American Girls' School in Alexandria, returned to her native land for two years, but subsequently went back to Egypt for two six-year terms spacing them with home-comings of which the present is the third.

At the American College for Girls she did an unusual and hitherto unheard of thing—she broadcast a series of weekly lectures in Cairo, tracing musical history from primitive times to Bach and illustrating with records.

CITES EGYPTIAN MUSIC

Miss Sample talks in a most fascinating manner of her work in the college saying, that while Egyptian music is unmusical to the Western ear, it has one outstanding characteristic in common with the old Hebrew—it uses the harmonic scale melodically. She decries the use of the expression, "Western music," distinguishing in her conversation only between Arabic music and "international music," and says there is a type of Arabic music which should be preserved as folk music.

Music to the Egyptians and other Eastern people is not a natural heritage as it is to those of the Western world but their interest is serious and they are fast developing not only a taste for international music but also the ability to express it. Of the 480 students at the college, 65 are studying music, the greater part at the piano although there are students in violin and voice. The piano students do extension work from Trinity College, London, and in preparation for their diplomas are required to perform a Bach prelude and fugue, a Beethoven sonata and a difficult modern composition and take sight reading and ear tests as well.

MANY NATIONALITIES

Since Cairo is the "crossroads of the world" these students include, in addition to Egyptians, girls of many nationalities: Italians, Greeks, Syrians, Armenians and sometimes an American or English girl. Practically all of these are daughters of the professional class. Four girls from Zanzibar were enrolled last year.

The college is headed by Dr. Helen Martin, who was here in Pittsburgh on furlough three years ago. Miss Sample cannot speak too enthusiastically of the doors which are opening to the young women of Egypt through education.

Mrs. Charles M. Bregg in *The Sun Telegraph.*

*This interview with Miss Sample appeared in the Sun Telegraph of Pittsburgh

Christian Literature for the Church of Egypt*

Part of a report of the Committee on Literature
By MISS DAVIDA FINNEY, Litt. D., Assiut, Egypt

IN 1930 we first began to put into effect the literature policy. The following is a brief description of what plans have been carried out, and results being achieved.

In order to know what already exists in Arabic of use to us, we have built up a Reference Library of about 1,500 books. Twice we have published catalogs of recommended books, the last appearing in 1936, and containing descriptions of about 1,000 books. It is now proposed to publish another catalog in English for the use of missionaries.

In order to get this useful material into the hands of our Christians, we have established or developed 130 Arabic libraries, scattered from Alexandria to Luxor. Of this number, 25 are in Mission institutions, five in private Egyptian schools, 100 in Evangelical Churches. The committee has laid down certain rules for the conduct of these libraries. Before any order is filled, assurance on the following points must be given: a cupboard with lock and key must be provided for the books; a librarian must be appointed; every second month report blanks, provided by the committee, must be filled in and forwarded to the Literature Office by the librarian, these reports to be signed by himself and the pastor or missionary interested; all withdrawals and returns must be recorded in a ledger provided by the Committee; and once each year every library is inspected. During these visits suggestions are made and encouragements given.

Those who have engaged in the work of supervising and developing these libraries have reported after each itinerating trip a strong feeling of encouragement. A report made in December, 1938, reads: "I find difficulties in this work. In many villages few know how to read, and at certain times of the year readers are too busy in the fields to find time to read. Books are sometimes lost, and often are carelessly handled. Many village librarians are just beginning to learn how to use the ledger. Yet encouragements are far greater than discouragements."

In looking over some ofthe Government libraries we find that in certain subjects what is most serviceable is either in English or has been translated from English. We find certain departments almost or altogether lacking in what is best along these lines. For example, books for homemakers, perhaps the subject of keenest interest to Egyptians, are far from being as practical and useful as we should wish. There the field is still ours. Books on home economics are also few and not satisfactory. Books about and for children, such as we want, hardly exist. This field, too, is ours if we like. The reception given by Government officials to suggestions along these lines has been most cordial, even eager. The will to improve Egypt is present in Government and other circles. They may refuse to adopt useful books which

*This report does not include the Church Paper, "El Huda," nor literature obtainable from other mission agencies such as the Presbyterian Press in Beirut, The Nile Mission Press, the Central Literature Bureau of the Near East, the Bible Societies which have the field for the distribution of the Bible but deals with special literature for the development of the church.

at the same time urge Christian living, but they will be quick to use the material they want when found in these books.

Within the Evangelical Church, in Mission institutions, even in the Mission circle, are those who can produce what Egypt lacks and wants. Miss Mason and Miss Williamson have produced books for children, and given time, can provide much that is needed. Many missionaries possess excellent Bible studies, which should be in print. Several Mission ladies have produced something of what Egypt wants about womanhood. We have those who can write about child training and care, about the home and family interests. We are in close touch with many talented Egyptians, some of whom are now being used by other agencies and even by the Government. Gifted writers we have, and a message for New Egypt in its struggle to find ideals and practical help in starting new work. The failure to provide help and guidance lies close at home.

And lastly, before us lies the great field of evangelism. If we are to accept to any degree the fact that Christian literature is not only useful but essential in our approach to non-Christians, then the production of literature is our responsibility. If such material is available, it is quite possible that pastors and Christian leaders will find it much easier to lead professing Christians into Personal work. A small beginning has been made along this line during the "Week of Witness." During that time, missionaries and Egyptian Christians undertake to distribute Christian literature to non-Christians. This type of work can be greatly developed if sufficient missionary time is allowed for it.

Apart from the difficulties the Committee has been greatly encouraged in its work. Egyptians both in and outside the Church have expressed appreciation of what we have undertaken. The lines along which we should work have been clearly indicated. There are talented Egyptians able and ready to help us carry out what we have planned. It seems clear that what we produce of general interest will be welcomed by the public.

MISS FINNEY HONORED

In June Westminster College conferred the degree of Doctor of Literature upon Miss Davida Finney, of Assiut, Egypt. In her absence her sister Ethel Finney Lybarger stood in her place and accepted the degree for her.

In presenting her for this honor Mrs. R. C. McKelvey recounted Miss Finney's twenty-five years spent in mission work in Egypt; her service as a member and later as chairman of the Literature Committee which is responsible for preparing literature for the church of Egypt; her success in establishing and promoting libraries in Mission institutions, in private Egyptian schools and in Evangelical churches and her rich contribution to the literature of our denomination as author of *Tomorrow's Egypt*. The whole church joins in congratulations.—*Editor*.

Good News from Far Countries

India

MRS. R. R. STEWART, Editor, Rawalpindi, India

LITTLE ALICE

By HELEN C. SHARP, M.D.

Sargodha Hospital—just a twenty-two bed hospital. Who knows the joys and sorrows, satisfactions and discouragements, impressions and changing of lives that go on inside its walls?

In the middle of the dispensary hours one day in walked a big girl carrying a little bundle of a girl of 3½ years, covered with dirty, greasy rags. Yes, they were poor Christians from "ussi chak" (village number 80). The doctor took one glance at the poor little mite and ordered them into the hospital, not even waiting for them to go home to get their bedding; such was the touching and pitiful state of the burned child. Her *chadar*, which is worn over the head and shoulders, had caught fire and burned her forehead and face, fortunately leaving her bright eyes and long eyelashes. Her forearms were burned badly and also her fingers. No, not just an hour ago did this happen, but three days ago.

Thus begins the long story of Alice's stay in the hospital. First, the dirty rags had to be removed, then a special solution made up to put on; and a spray rigged up to shower it onto the burned areas. The doctor lay awake nights thinking of ways and means to keep the hands clean and protected from rubbing, irritating surfaces, and dirty flies. In this little hospital, there is very little equipment, except beds and bedding, and so we searched the storerooms, which only contained more beds and wood stoves. At last, light dawned,and the doctor found something usable, and rushed to the bazaar to buy a light bulb, shade, socket, and wiring; and soon an improvised cradle from an iron sterilizer stand with the bulb suspended in the middle, was set over Alice's bed. Above, blankets were spread to keep the heat in, and Alice soon learned to rest her burned hands on the sterile towel under the light. This was all very new and strange to Alice.

But it did not seem right to keep a young child in bed all the time, so the doctor lay awake nights on this problem. Suddenly the *chaukdar's* 3-year-old boy was called for, and soon found his arm in a plaster cast. The fact that this was all for Alice's benefit did not seem to appeal to him. Soon Alice found her left arm in a cast and could now wave it freely. But this did not solve the problem for the right arm, which was too badly burned for a cast to be applied. Again sleepless nights for the doctor, and then the blacksmith from across the street was called over to make a wire splint. This was adjusted with some difficulty, but then Alice could walk around. Money from a special fund provided a warm sweater and little red shoes of which Alice was very proud. Poor little Alice wept and wailed each time her dressing was done, distracting the doctor and staff very much. The doctor tried everything from coaxing, cotton in her mouth, mouth bandages—but still that awful whine. Finally, letting her remove her own dressing and giving her oranges to eat at that time was found to work best.

The head and arm are healed; the hands of the right arm are still stiff and will require persistent work to bring them back to normal use.

What if there had been no Mission Hospital for Alice?

Little Alice

"UNTO THE LEAST OF THESE" — CHILDREN TREATED IN THE SARGODHA HOSPITAL.

Little Alice who has had so much suffering is shown almost well again. She is wearing her new sweater and her beloved red shoes. With her is her dear Sosan.

The girls in Miss Betsy Fleming's Boarding school must be immunized against many diseases. These girls are waiting for injections.

Sosan, a boarding school girl, is one of the fortunate little girls of India. When an accident came to her in school, she was taken over to the hospital where she had the tender care of Dr. Sharp and Mary Frances Lincoln R.N.

THE PASTOR'S WIFE

By MISS HELEN B. WEEDE, Zafarwal, India

We went over bridge after bridge and through sandy river beds in the section of Zafarwal district which is flooded during rains. At three o'clock Miss Fehlman, Mr. Alter and I reached the village of Jermian. The ox-cart loaded with tents and camp supplies, which had been sent on early the day before, had not yet arrived.

We were ushered into the pastor's house, where a crowd of women and children soon gathered. Non-Christians as well as Christians came because Mrs. Mihr Din, the pastor's wife, has made friends of them all. The children sang songs with Iqbal, the five-year-old daughter of the pastor.

Mrs. Mihr Din made tea for us and still our cart had not arrived. She told us we were quite welcome to spend the night at their house. She had entertained stranded missionaries before. The house has two good-sized rooms, a small room, and a room for the horse and cow.

Mrs. Mihr Din, with the help of a Christian widow, cooked curry, rice and Indian bread for the crowd of eighteen people; the pastor's family of five, a neighboring pastor, three missionaries and their four helpers, besides five members of the widow's family. This widow is often given help by the pastor. We helped pay for the evening meal.

Beside Mrs. Mihr Din as she patted out the bread in her hands and watched the vegetables cook, sat her little boy and girl. She took this time to teach them religious songs rather than let them run wild in the village.

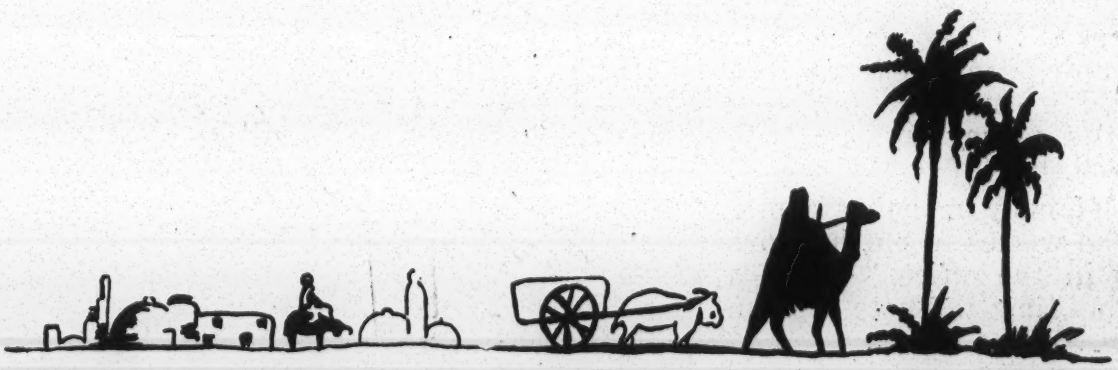
Just at dark our ox-cart came, but it was too late to set up tents that night. At a rough place in the road the cart had upset and had to be reloaded.

After the very good meal we prepared for the night. One large room was given to Miss Fehlman and me. The pastor's family slept in the other. Mr. Alter's bed was placed on the verandah. The helpers carried their beds outside of the courtyard and slept under a large banyan tree beside the ox-cart and the two cars.

We all slept well and after breakfast at the pastor's house our camp was pitched a short distance from the village. The dust was inches deep everywhere because there had been no rain for three months.

Pastors and elders who came to consult Mr. Alter were all entertained by Mrs. Mihr Din. Besides this she found time to go with us to visit villages nearly every day. She was always welcomed by the women who were all acquainted with her. Iqbal went along though she often got tired and sleepy.

I have been much impressed by Mrs. Mihr Din. Last summer three of the children developed typhoid fever and the little three-year-old girl died. The mother was very brave and made use of the experience to teach the other children about heaven. She is a good mother, a friendly neighbor, a good hostess, and a real help to the pastor.



The Sudan

MRS. VIRGIL F. DOUGHERTY, Editor, Nasir, The Sudan

WHY THEY CAME

By MISS MARGUERITE M. McCLELLAN,
Khartum, The North Sudan

"O God, please send us five girls to fill the vacant places in our boarding department," was our prayer and we hoped that some of them might be black and that all might be able to pay full fees.

A few days went by and we were cozily settled to read one Sabbath evening when a note was brought from the Bishop of Egypt and the Sudan with the simple message, "This woman wishes to get her daughter, F———, into your school." The first answer to my prayer, thought I, and went down expecting to see new faces, perhaps some one from a distant part of the Sudan since the note came from the Bishop. But I found a poor widow, dirty and groveling, one with whom we have had contact for years and who had probably never even seen the Bishop until she went to him for the letter which had given me such a happy feeling of expectation. She begged to have the daughter, whom she had taken out in a fit of anger, reinstated. Was this daughter for whom the school would have to provide everything, one the Lord had chosen? We ask the boarding teachers what to do. "Take her back," they say, "she is a good girl; only the mother is a nuisance." So F———— goes out to the boarding department to fill one of the empty beds.

"O God, send us four more girls, please." And more than ever we wanted some of them to be Sudanese and to bring with them at least a little money to help pay for their food.

Monday morning came. "A lady who wishes to put her girls in school is in the office," comes a message. This time the note is from Miss Pillow. She has written, "The little girls seem bright enough and they are certainly needy." I see before me two fair skinned little Egyptians whose father supports a family of eight on ten dollars a month and there is a new baby every year. They are Christians, and yes, they are surely needy. And so Nargis and Suad, with a little bundle of clothes provided by Miss Pillow, are escorted out to the cottages to fill two more of the vacant places.

Another week goes by and someone reports, "There are two women waiting on the veranda looking as though they want to put a row of children in free." "O Lord, are all five to be free?" we ask. We find a pathetic looking litle group. The father left four months ago to look for work and has not been heard from since. There are four little girls, oldest nine, and one little boy —won't we take the three oldest girls? There is nothing for them to eat at home and no money for the rent of the one room in which they live. And the last two boarding places go to two more little waifs whose skin is far too fair to hide the huge black circles under their eyes.

"Good morning. I came to see you about my daughter, S———."

"Yes, I noticed she was absent yesterday. Is she ill?"

"She is not ill—it was because her tutor required her to remain at recess to study and recite her Bible lesson. Please have patience with her. You see I brought her here from a school where each pupil studied her own religion and so she cannot be expected to know as much as the other girls. I do not object to her studying the Bible but please be very patient with her when she does not know it."

Thus we were impressed once more with the fact that we are in a land of open doors. We know His Word

will not return unto Him void, but please as you read will you not join with us in prayer, giving thanks that we are free to give lessons in the Bible day by day; seeking for those who hear the Word through our school the joy and peace that is theirs who know God as their Father and Jesus Christ as their Saviour?

"Why does R——— come to our school?" was the question that kept going through my mind as her teacher and I sat on the native bed in the tiny courtyard visiting the mother and older sisters. One baby sat on the mother's knee, another hung to her skirt, a third was periodically "cautioned" by the big girls to keep out of sight. No wonder, for there was nothing about him to indicate that the family desired or practiced any of the cleanliness or hygiene which we have been teaching R——— (or at least attempting to teach her) for the last three years; and it was very evident also that they could ill afford the 25 cents a month which they have paid faithfully during that time. I inquired if any of the older girls had ever studied with the Bible women, thinking that such a contact in the home might explain their interest in the American Mission. But they had not.

Why does she not go to the free government school just across the street, I wondered; there she would be taught the religion of her fathers, she would be with the children with whom she associates in her community, she would be furnished her books free, and she would be saved the long walk through the hot sun to our school. She is a persistent, diligent little worker but even that does not explain the departure of one whose racial instinct is to do the easiest thing with the least effort from the ways of her family.

I think of only one answer to my question: The Lord has sent R——— to us because He wants her here. May we be faithful in doing our part!

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

A SABBATH DAY'S JOURNEY

By MRS. EWING M. BAILEY, Minia, Egypt

Sabbath morning in Egypt does not bring the feeling that one is conscious of at home; it's just another day, except in the thought of God's people. Shops owned or operated by people of other religions are open for business as usual, the peasant brings his produce to market, barter or bargaining goes on, the litle girl or boy herds the goats, sheep or water buffalo to pasture, ignorant of the fact that "This is the day the Lord has made." For the missionary it is a busy day, too, a day for seed sowing, in rough and stony ground ill-prepared to receive the seed, and often planted in places where it seems impossible to tend the seed as it should be tended, and where the harvest, when it comes, must be gathered by others.

Such was the Sabbath some weeks ago, when we set out with an elder from the local church for a day of visiting the scattered Christians in the Minia district. Seen superficially, Egypt is beautiful and picturesque, with its many canals often bordered with overhanging trees, its distant skyline edged with sand hills or pierced by waving palms and tall slender minarets of the mosque. One has only to stop a few minutes and the evidence of sin and disease are evident on every side.

Our first stop was at a little village or *esba* where all the inhabitants work for one land owner. In this village there were only two Christian families. The elder led us to the house of one of these where he

found the women engaged in making butter in an inflated goat skin suspended from a tripod made from three palm ribs. On the announcement that we had come to pray with them, the butter was hastily removed to a tiny enclosure beyond the room, the chickens were shooed out and the room cleared of rubbish. The elder inquired for the other family and learned that the women had quarreled, so they could not meet. He immediately went himself to bring the woman of the other family, meanwhile sending children in all directions to gather in the men. After a little while seven or eight men, the two women and a number of children assembled in the room while outside a crowd gathered about the door declining our invitation to join us. We held a little service and then talked with the two women, trying to make them see how wrong it is for Christians to live at enmity. They promised to forget their anger and be friends. I had with me some Sabbath school cards bearing the picture of the Christ and the message of Matt. 28:18-20. I gave one to each of the women and told them to keep them carefully and when angry words came, to take them out, look at them and remember the words, "Lo, I am with you alway." The crowd accompanied us to the car and we left. Tiny seeds! sown with little hope of their being watered for months to come. We drove for some distance to the outskirts of a large village, we left the car and walked over a rough road to the village. Here there is a large group of Christians but as sheep with no shepherd. We passed various of them going about their daily business heedless of the fact that the day was the Sabbath. At our invitation some turned back and went with us to the church building which was more substantial than many of the village churches. My husband and the elder went on a tour of the village to invite all who would to the service. A crowd of children followed me into the church and while the congregation was gathering I taught them the little chorus,

Egyptian women churning. The milk is put in a goat skin which is pulled back and forth until butter is produced

"Over and over like a mighty sea,
Comes the love of Jesus rolling
over me."

Egyptians love to sing, but have a hard time following western music. When the congregation had assembled the service began, to which all listened reverently and eagerly. Before it was over the children had all slipped away to school. There is no Christian school which children of this village can attend so they are compelled to attend the government school which is open on Sabbath and not on Friday. After the service was over we were invited to the house of one of the members and were conducted along a narrow lane with blank walls on either side. Windows are not built in, for fear of robbers or murderers. We were taken to a room upstairs where the only light was from the open door.

Here we were served with black

sweet coffee and after a short visit and a word of prayer we left, and again with true eastern courtesy our friends accompanied us to the car and off we went to the next village. Here is a very small group of Christians but ground well tended by one family who have converted two rooms of their own house into a meeting place, and where the little band of Christians gather nightly for prayer. We were reminded perhaps of a similar home, by Paul in writing to the Romans when he sent greetings to the church that was in the house of Priscilla and Aquilla. The faithful few were not long in gathering, and another service was held. Here we were invited to take lunch and we were only too grateful for the invitation. A small three-legged table was placed before us and on this was placed a huge metal tray measuring perhaps four feet across. A pile of unleavened bread was placed in the center of this and bowls of soup before us. Very tasty rice and boiled chicken followed which we enjoyed in company with the male members of the family. After we had eaten, the master of the house called his wife to come and sit with me. She obediently did her lord's bidding and came, keeping her face covered meanwhile. After a few seconds I felt her pull at my skirt and beckon toward the door. By this I gathered she wished me to go elsewhere, so I followed her out of the room to where the cooking had been done and where her two daughters greeted me with lovely shy smiles. Here the mother uncovered her face and we talked as freely as my knowledge of Arabic would permit. The elder of the two daughters was one of the prettiest girls I have ever seen and is preparing for marriage. She ran and hid behind the big mud oven when the men's voices were heard calling me to depart. It is not fitting for a girl of marriagable age to be seen by males, even if they be old friends of the family. We left feeling that here, at least, seed has been faithfully tended and is bringing forth fruit that will one day receive the gracious

(Continued on Page 112)

Egyptian Village women baking corn bread (called "Bitow")

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

OCTOBER

October is a busy month, not alone because the housewife is readjusting the household for the winter. It is, or should be, a very busy month in the church life. Summer is really over, the vacationists are all back and the church organizations are taking on new life after the lapse in the summer. Every church should expect full family attendance at all services. Every missionary society should arrange for 100 per cent attendance at its October meeting—a rally to summon every member to renewed activity. Plans for the annual Thank Offering should be completed as many Thank Offering services will be held this month. Prayer Retreats and Presbyterial Conventions should not be composed of delegated members alone but of throngs of women, eager to know more of Kingdom work.

May October 1940 be the beginning of the best year in our history

MISSIONARIES KEPT

A letter which came from Egypt by Air mail by way of the Pacific dated July 17, reveals the calmness of our missionaries in times of stress. "We hope you may get a true picture of the situation here in Egypt. We have been told that a broadcast was sent out saying Alexandria was reduced to a desert. There has been some effort along this line but very little damage was done. We have had several attempts at raiding. You would be surprised how calm we all are. Our trust is not alone in the Air Defenses or the ships outside our harbor but in Him who said 'Thou shalt not be afraid for the terror by night nor for the arrow that flieth by day.' The siren sounded yesterday morning as we were at breakfast. We closed the shutters as we had been instructed to do and continued our breakfast and immediately after had our family prayers.

"Last Sabbath night there was an attempted raid. Between the first siren and the 'all clear' we spent most of the time singing psalms and hymns at the McClanahan house across the hall from our apartment. So you see we are trying to act as we say all Christians should act under difficult circumstances. We still believe Romans 8:28 'We know that all things work together for good to them that love God, to them who are the called according to His purpose,' and we rest in all the other glorious promises that God has given to them that love Him."

WELCOME THE METHODIST WOMAN

A new magazine has come to us — *The Methodist Woman.* As is well known the Methodist Episcopal, the Southern Methodist and the Methodist Protestant churches, after years of negotiations have reunited. In creating this union the Women's Missionary Societies have been united in a broader organization "Woman's Division of Christian Service."

Formerly the M. E. women had a Foreign Missionary Society with

several branches each with a board,a general board, and a publication, *Woman's Missionary Friend.* There was also a Home Missionary Society with a board which published *Woman's Home Missions.* The Methodist Protestant women had a board and published *The Missionary Record.* The Southern women had no separate board but published *The Methodist Women's Association Bulletin.*

The new magazine is attractive in format filled with excellent material covering a wide range of activities of Christian women. The four publications united in this new one have 80,000 subscriptions and hope within a few weeks to have 100,000.

One loves to linger over the thought of the possibility of placing this magazine in every home among the 8,000,000 Methodists. If every woman in this great church could be enlisted and informed these Methodist millions might move the world.

A NEW NATIONAL ORGANIZATION

There is another union about to take place bringing into one organization the Council of Women for Home Missions, the Committee on Women's Work of the Foreign Missions Conference and the National Council of Church Women.

A committee representing all three organizations, called the National Committee of Church Women has been working for three years and is now ready to submit the Proposed Plan.

The Council of Women for Home Missions is the national organization of all Home Mission societies; the Committee of Foreign Missions is the organization of all foreign missionary societies, while the National Council of Church Women has been largely concerned with fostering local and state federations, the promotion of civic righteousness, a study of the problems of family life and the relating of Christian women to community needs.

A conference bringing together the leaders and representatives of all these organizations will meet in April, 1941, to complete the new organization.

This will in no way affect our denominational societies. It will link us more closely in our local missionary federations, by whatever name known, and give Protestant women a new unity of strength and a new voice in all problems connected with Kingdom building.

THE HEALING OF A NATION

A Catholic priest broadcasting on the National Day of Prayer, September 8, made a very keen comment, when he said, after speaking of the necessity and the power of prayer and the need of great wisdom on the part of leaders in this time of crisis, that the people of America would have more confidence in the decision of these leaders if all of them from the President to the last member of Congress, would go to their places of worship—Jewish, Catholic or Protestant—on every Lord's day. Millions of Christian people agree.

God's promise is extended to this generation as to a generation of old: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." II Chronicles 7:14.

THE REFUGEE IS THE MODERN LEPER

By ADOLPH KELLER

Secretary of the Central Bureau for the Relief of Evangelical Churches of Europe

On a thousand European roads a caravan of despair winds its way slowly toward an unknown goal. Refugees from Spain in France, refugees in Holland, in Switzerland, in the Scandinavian countries; refugees from Czechoslovakia, from Germany, from Austria, from Poland, Hungary, Rumania, and Russia—Armenians, Assyrians, Ethiopians, Chinese . . . there is no end . . . From destitution to despair they go, homeless, forsaken. It is terrible to have no homeland.

In olden times the lepers were thus hounded from place to place. Every village and every town was closed against them. The refugee is the modern leper, for he has no home, no fatherland, no bread, no papers, no rest, no refuge. Once the refugees were people like ourselves, who had homes, worked hard, raised their children to be good citizens. Yet a demonic power decrees: "Die! There is no place for you!"

Here is an intolerable wrong. We want to close our eyes to it—but we cannot. There they stand before our door—we've got to see them. They come at night. They invade our dreams. They stand beside our table when we eat. They are the spectres of today's civilization. Thus they rise before statesmen, idealists, pastors, peaceful citizens, reminding those who are happy that there is suffering in the world. They are our evil conscience; the wound no magic spear will heal. No one of us is responsible for this ruin, but we all share responsibility for our fellowman in terrible anguish.

Perhaps the travail of this time will bring forth a new world—but will the refugee live to see it? Not unless we raise our voices for justice, and extend our hands in mercy.

(From *Foreign Affairs Bulletin* of the Presbyterian Foreign Mission Board.)

NOW ABOUT SUBSCRIPTIONS

In October hundreds of subscriptions expire. Will every Literature Secretary check over her list, and aim to secure all renewals and some new subscriptions. Send before the 10th of the month to Mrs. Ralph H. Arnold, 525 Mifflin Ave., Pittsburgh (21) Pa.

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary
905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

Thanksgiving

Thanks be to God! to whom earth owes
Sunshine and breeze,
The heath-clad hill, the vale's repose,
Streamlet and seas,
The snowdrop and the summer rose,
The many-voiced trees.

Thanks for the darkness that reveals
Night's starry dower;
And for the sable cloud that heals
Each fevered flower;
And for the rushing storm that peals
Our weakness and Thy power.

Thanks for the sweetly-lingering might
In music's tone;
For paths of knowledge, whose calm light
Is all Thine own;
For thoughts that at the Infinite
Fold their bright wings alone.

Yet thanks that silence oft may flow
In dewlike store;
Thanks for the mysteries that show
How small our love;
Thanks that we here so little know,
And trust Thee all the more!

Thanks for the gladness that entwines
Our path below;
Each sunrise that incarnadines
The cold still snow;
Thanks for the light of love which shines
With brightest earthly glow.

Thanks for the sickness and the grief
Which none may flee;
For loved ones standing now around
The crystal sea;
And for the weariness of heart
Which only rests in Thee.

Thanks for Thine own thrice-blessed Word,
And Sabbath rest;
Thanks for the hope of glory stored
In mansions blest;
Thanks for the Spirit's comfort poured
Into the trembling breast.

Thanks, more than thanks, to Him ascend,
Who died to win
Our life, and every trophy rend
From Death and Sin;
Till, when the thanks of Earth shall end,
The thanks of Heaven begin.

—Frances Ridley Havergal.

A THANK OFFERING MESSAGE TO ALL MISSIONARY SOCIETIES

We are approaching the Ingathering season. There is no more beautiful occasion in the program of our Church than the annual Thank Offering Service.

The abundant harvest has been garnered, the vegetables and fruits have been ready for use whenever needed.

This year His provision has been very abundant. Have we paused in the enjoyment of these blessings to thank Him?

We realize that too few people say Thank you often enough, although they are being continually benefitted.

We live in an age when all need to acquire the grace of gratitude. May our prayer be—

More gratitude give me
More trust in the Lord;
More pride in His glory
More hope in His word.

More faith in my Saviour,
More sense of His care;
More joy in His service,
More purpose in prayer.
—*P. P. Bliss.*

God calls upon us to praise and thank Him. The very abundance of His gifts and their unbroken flow tend to make us forgetful of the Giver of them all.

This year we should praise and thank Him for being kept from the hardship and suffering multitudes are experiencing.

The knowledge of the conditions of Christians in other lands should deepen our prayer life for others and inspire gratitude in our hearts for the opportunity of continuing our worship in our churches unmolested.

His word is full of gratitude expressed by praise and thanksgiving. He knows we are unmindful of His blessings and for our own good calls us from the life of selfishness and greed to cultivate the thankful heart.

Living means giving. As nature pours itself into plants and trees, so God pours Himself into the human soul. The flower, grain, and trees, to which nature gives so much, give back beauty, fruit, and harvest.

Then why should not we, to whom God has given so much, give back something of what He so freely bestows.

As we approach this Ingathering Day may our hearts be filled with thanksgiving, and may praise from all our societies—north, south, east, and west, from cities, towns, villages, and rural sections, accompany our gifts.

"O Master, give Thy blessing and guide us as we try
In sisterhood of service to lift Thy banner high.
Let not Thy kingdom tarry, nor let it suffer loss
Speed on the day of glory, the Conquest of the Cross!"

HOW CAN WE EXPRESS OUR LOVE BY OUR GIFTS

Pray for the Thank Offering. Pray daily. Pray in your societies and prayer groups.

Work for it. Decide on a goal in excess of last year's offering.

Encourage all members to make daily use of the Thank Offering boxes.

Advertise your Thank Offering service for several weeks previous to the Ingathering.

Send personal invitations. Plan to observe the week previous to "Ingathering" as a week of self-denial, thanksgiving, and prayer.

Keep all interested in Life Memberships and Life Directorships. Senior Life Memberships, $25.00; Junior Life Memberships, $10.00; Life Directorships, $300.00.

In sending these, the name must accompany the money. The treasurer of the society sends names and money to the presbyterial treasurer and she in turn sends to the General Treasurer.

INSTRUCTIONS

1. Order Thank Offering envelopes and leaflets (free for postage) in time to send out a week or ten days before the date of your "Ingathering," and mail or send out through committees to all the women in your congregation. It is helpful for the Thank Offering Committee to send with each envelope a personal letter of invitation.

2. Plan to meet the expense of carrying on the Thank Offering in your congregation from the contingent fund of your society, and never —no never take it from your Thank Offering.

3. Do not retard the work of your Presbyterial Thank Offering Secretary and mar the report of your General Thank Offering Secretary by failure to send in your blanks well-filled and on time.

4. Blanks for reports from Women's, Young Women's, and Junior Societies will be mailed October 10 to your Presbyterial Thank Offering Secretary.

If you fail to get blanks promptly, write to her and ask for them.

5. Do not use your Thank Offerings:—

(a) To meet congregational expenses.
(b) To make up congregational pledges to Church Boards.
(c) For church benevolences.
(d) For church or parsonage furnishings or for debt.
(e) For society pledges or contingent expenses.
(f) For any object — *However worthy it may be*—outside of the mission work under the care of the Women's Board.

Please do not cripple the work your society is organized to support by diverting your Thank Offerings into any channel other than that for which the women of the Church are held responsible.

6. The Treasurer of the Women's Board—Mrs. J. B. Hill, 1531 Denniston Avenue, Pittsburgh, Pa.—closes her books for the 1940 Thank Offering on January 1, 1941, hence your offering should be in her hands—through your Presbyterial Treasurer —as early as possible before that date.

7. See that every family in your congregation is well equipped with Senior Thank Offering boxes for the next year's offering and with the little pink Junior boxes where there are children. Use last year's boxes as far as possible on account of present cost of same.

8. Please send all orders for supplies to Thank Offering Department, 905 Publication Building, 209 Ninth St., Pittsburgh, Pa.

SENIOR LIFE MEMBERSHIPS
$25.00 Each

July 15.....to.....September 1, 1940

12. Mrs. Donald D. Brownfield,
Verona, Pa.....By her husband

"The overflow of the soul toward the Lord of the harvest is indicated in our annual Thank Offering service. Small or large as the giving may be, it means gladness and gratitude for home blessings, for fresh glimpses of truth and foretastes of heaven for new inspirations, for an increasing sense of God's nearness and for every mercy of the outward and inward life."

Young Women's Department
including
Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y.W. Special Fund.
ASKINGS of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENTS—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Mary E. Jamieson, San Francisco Presbyterial Missionary; Miss Mary Cole, Khartum North, The Sudan.

NEW SOCIETIES

It is necessary for presbyterials and congregations to act promptly in calling together all available material for new organizations.

It was reported at the W.G.M.S. that some thirty societies did not send in their annual reports. A later check-up by correspondence and a study of the new Statistical Report revealed the fact that six of these so-called non-reports were sitting quietly in the Women's division, transferred societies! Eight such transfers had been reported. There were actually fourteen. We are glad that societies do transfer when they feel called on to do so, but you can readily see that if an increasing total of young women's organizations is to be held, more and more new organizations are imperative.

Not only transfers occur, but some societies merge with other organizations and some die of mal-nutrition or lack of care or just weakness,—there are many causes, natural and otherwise. Study the situation in your congregation or presbyterial. Nearly half of the presbyterials go from one year to the next without one new society. Let us hope that this year may see a right-about-face in this matter. The material is at hand. All that seems to be lacking is leadership or a will to advance the cause of missions.

We are happy to announce the following new organizations:—Cleveland Presbyterial - Allenside Akron Evelyn M. C.—President Thea Weigel. Chartiers — Pigeon Creek Girls' Circle—(T)—12 members— President Louise Rankin.

"GROWING OUT"

"Growing Out" presupposes that vitality is within. The oak tree is often quoted as an example worthy of emulation. Its development from the little acorn to the immense tree is a marvel. The tree is in the acorn else no tree could come forth and become the king of the forest. There must be life within if there can be a growing out.

The life in the acorn comes forth even under adverse circumstances. We are told that if dropped in a cleft of a rock, the seed will germinate, the roots will lay hold and in time the split will widen and the tree come forth in its glory—it is Nature's plan for the oak.

The human life has its plan, too. In every life God has placed his likeness, but He left man his freedom as to whether that likeness should be preserved and grow into

god-like maturity. The acorn becomes a great oak because it follows the plan; man so often fails to reach his height because he ignores the plan ordained for him. It may be only a stunted growth, not upstanding and commanding as God intended that it should be.

Society is restricted or unbounded depending on the types of individual going into its group. The special group with which we are concerned, the missionary society, is what it is largely because of the individuals composing it. It is either a wide-awake organization or only mediocre or perhaps only half alive and soon to die. Of course natural barriers affect it, such as a changing population, distance, lack of modes of travel, ill health and other causes. However, where the individual members are enthusing with a great desire "to work while it is day for the night cometh when no man can work," and who really comprehend the Great Commission and the last words of Jesus before ascending to His Father, "Ye shall be my witnesses," you can be fairly sure of growth.

"Great oaks from little acorns grow," and so do great souls develop from earnest, consecrated young women willing to spend and be spent. Such as these are possessed of the bravery, patience and persistence that make for victory, a challenge to the world.

"SEEK YE THE LORD"

In this modern day and age folks are bothered because God cannot be seen or pictured. Some foolishly say, "I won't believe anything I cannot see!" But the best things and the most real things are unseen. You can see a house, but you cannot see a home; you can see a body, but you cannot see a soul; you can see a face, but not a will; you can see the earth, but not gravity. No one could say a house is more important than a home, or a body than a soul, or a face than a will, or earth than gravity. We cannot see electricity or understand all about it, but we can use it every day. So it is with God. We cannot see Him, but we enjoy blessings from Him every day. Evidences of His work are on every hand. "The heavens declare the glory of God, and the firmament sheweth His handiwork."

George Knox says, "If there is in all the world a person who does not believe in God, let him examine anything not made with hands from the tiniest flower to the mightiest mountain. He cannot turn his gaze heavenward or even glance in his own backyard without realizing that there is a higher Power, beyond our comprehension."

Who can study the marvels of the human body; who can watch spring come; who can observe by means of a microscope the absolute order and beauty of life unfolding and say, "There is no God?" But if God revealed in nature is not enough to convince the honest seeking soul, let him examine fulfilled prophecy, or if this fail, let him turn to the abundant evidence seen in changed lives and shining faces, explainable in no other way except that Jesus lives within.

In Heb. 11:6, we read, "He that cometh to God must believe that He is." So this, then, is the starting place, whether it be that we come to this conclusion by observing the wonders of nature, meditating on God's Word or noting the example of one who lives like Jesus. We must believe that God is, and have a desire to know Him. David said, "Thou art my God, early will I seek thee." Daniel was very close to God and he said, "I set my face unto the Lord God to seek by prayer. . . ."

If once we get a vision of all that needs to be done in this world, then see our responsibility in the matter, we shall have to pray. Prayer is one way to seek God.

Another way, Isaiah tells us in Isa. 34:16, "Seek ye out of the book of the Lord and read." Each one should have her own Bible, memorize portions that appeal especially, or that fit certain experiences. Some one has said that religion is like a huge snowball, rolling down through the centuries, gathering to itself a great deal of material. Today it seems difficult for many to be able to distinguish between truth and error, to separate the good from the indifferent. A study of the simple gospel story, to know the message that Jesus gave and accept him as guide will lead one in the direct line. Bible study is a good method of seeking God.

Attendance in God's house as a worshipper is an aid towards finding God. Paul's exhortation is "not forsaking the assembling of ourselves together." Asaph thought over the prosperity of the wicked, but when he went to the house of God he understood what was the end of the wicked. The psalmist exclaimed, "I was glad when they said unto me, Let us go into the house of the Lord."

Diligent seeking after God helps us to say with Paul as he spoke to the Romans, "I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." God can accomplish much through a yielded life—will, fellowship, talent, all. The Word says, "In all thy ways acknowledge Him and He shall direct thy paths." Isaiah wrote, "Call upon Him while He is near." Evidently there will come a time when it will be too late. Let us remember that while we are searching for God and God is searching for us, Satan is "seeking whom he may devour." But need we be afraid? We have God's sure word that "if ye shall seek ye shall find" and that "He is a rewarder of them that diligently seek him." And we can actually live His way because we have His Spirit and His Guide Book.

NOTE:—The above is a portion of an article prepared by Miss Edith Cresswell of Sheakleyville Mary Wilson Circle and sent in for perusal and possible publication. We wish to thank Miss Cresswell for the opportunity of sharing with our readers some of her thoughts. Space was too limited to include all the article.

MOTHER AND DAUGHTER BANQUET

The program for this event is in the Loan Department. The place? Fresno, California. The topic of the evening had to do with the home and the relation of Christ to the home: His sanctifying influence, His teachings, His comfort, His blessing. The program was interspersed with favorite songs—mother's favorites! The correspondent, Mrs. Mildred Jeffrey, said that the circle girls and their mothers joined in the festivities. She made a significant comment on the annual report of the Y.W. societies of the presbyterial. She discovered that the societies that had prayer circles or prayer groups presented the highest points in efficiency. At least, those societies had such groups *and* high efficiency ratings.

A PRESBYTERIAL HAPPENING

Arkansas Valley Presbyterial in its spring meeting had an unique feature, a panel discussion on some very pertinent topics.

The central question was phrased thus—"What are Christian women of today thinking?" The sub-divisions were:—1. About the sacredness of marriage? 2. Religious training in the home? 3. Youth's problems? 4. Their neighbors (world friendship). 5. Their responsibility for world peace? Mrs. Meloy, correspondent, said that those taking part were chiefly the younger women, although there was opportunity for floor discussion.

A PLAN WORTH TRYING

Mrs. R. O. Bundy reports that "Last fall the missionary societies of our Ottawa, Kansas, congregation had a very unique annual

Thank Offering in the form of a "mother and daughter" service. This included the Women's Society, the Una Coie (Young Women's) and the Junior Society. We also had as our guests the Young Women's Society from Richmond, Kansas, congregation. All the mothers and daughters were paired off (by adoption if necessary), and each one brought her sandwiches and a covered dish, so we had a real banquet.

"The banquet was followed by a candle service. Little individual candles in pretty holders were the favors. Each one lit her candle to represent her life, and placed her Thank Offering envelope by it, dedicating in silent prayer her gift to the Master's work.

"After the gathering of the offering, Mrs. Robert H. French of our Topeka congregation gave the address of the evening. One hundred and twenty-four attended this service, the first such service for some of them. Our offering was one of the best in the history of the society.

"The Una Coie girls made themselves very useful by helping the senior committee in making and sending out the invitations, making the favors and table decorations, furnishing the music for the program, and doing a large part of the work of the evening."

THIS, THAT AND THE OTHER

Society Programs

The Laura Reynolds Missionary Society of Kenmore, N. Y., has sent in its new year book. Its announced motto is—"Be ye doers of the Word and not hearers only;" its aim, "Go ye into all the world."

Sometimes new members may be overlooked among those of longer standing. This booklet contains a list of the members to the end of March. Those members received since that time are placed on a separate sheet of paper which is pasted in the back of the year book; a note explains the addition.

Besides the regular program meetings, an annual banquet is planned for as well as a "family" picnic out at the "farm" a little later.

Incidentally, one of its members, Mrs. Wm. Leggett, gave of her talent in song during the Quiet Hour period of the Santa Ana Convention. This was a very distinct service.

The Fidelians of the Pasadena church, in the 1940-41 year book present definite goals and aims for the year, such as the support of the W. G. M. S. in all ways; *The Womens Missionary Magazine,* the Reading Course and cooperation with the societies of the church are emphasized. This society assumes all or part of the responsibility for the Junior society, and assists with the Cradle Roll department. Of course it has its program meetings.

This society played a distinct part in the entertainment of the delegates and friends on their visit to the Pasadena church during the convention in June. Much credit is due to all who assisted in that wonderful day.

The Willa Ramsey Society of Whittier, California has an unique cover for its new year book, a "double slate" in semblance with red cord whipped around the edge. On one slate is the name of the society in "schoolgirl print," on the other the first names of the different girls in the society written in "crazy quilt" fashion.

An early program is considering the topic—Points of Efficiency. A "Village Dinner" is the subject of a visiting missionary at another meeting. The following verse may be applied to missionary work, but it should be especially helpful to those civically indifferent or careless:—

"Who Speaks?" No sort of race was ever won—By those who watched but didn't run.—And no election worth the note—Is won by those who do not vote.—The folk who "kick" and stay away,—Have really not a word to say.—One man who speaks by doing work,—Says more than all who merely shirk."

Note: A very pleasant evening was spent with this society on July 1st. The membership is very earnest. seeking to be worthy of the great trust imposed in it by the WGMS. A real effort is being made to know God's Word, each evening of the society is enriched by a special study in some part of the Book.

Now that the summer is over we shall expect a refreshing list of new organizations, one to take the place of every disbanded, transferred or merged society. This past year the loss occasioned by such organizations passing out of action or into the Women's department and the vacancies not being filled, caused a lessened report as far as membership and number of societies was concerned. Will you not see that this shall not occur in the 1941 report?

The new society reported above holds the lead in this year's work. May it prosper for years to come.

A SOCIETY TEA

The second annual tea of the Semper Fidelis Mission Circle was held in the United Presbyterian church of Bellefontaine, Ohio, on Tuesday afternoon, July 23rd. The girls had spent the forenoon decorating the church parlor with flowers and tapestries. When the guests arrived, women of the church and friends, they were greeted by some of the girls. Mrs. Joseph Gillespie played a number of sacred numbers on the piano. Winifred Vallenga, president of the circle, made the welcoming remarks and the program continued without interruption.

Several weeks ago the circle members visited the migrant center near Kenton, Ohio, where over one hundred children are cared for daily while their parents are at work in the onion marshes. This trip was reported in an interesting manner by Miss Grace Vallenga. A number of musical numbers followed. Then the girls presented Bertha Cooper Fraser's splendid missionary play "Two Masters." Dainty refreshments were served and the afternoon closed with a social hour. A generous offering was received which will be divided among the seven departments.

Marjorie Herring,
Secretary of Semper
Fidelis Circle.

AN EXTENSION SECRETARY'S PLAN

By MRS. ARTHUR R. ARMSTRONG,
Washington, Pa.

What shall I do with my old Missionary Magazine? Have we not all at some time asked that question? Maybe we have wished we could share a fine poem, a moving account of a missionary's experience, or a chart which cculd not be reproduced by the telling. Perhaps, too, we have been impressed with a devotional plan, or a practical suggestion which might be worked out later, so that we have hoarded our magazines in miserly fashion, doing good to no one.

The Third Church, Washington, Pennsylvania, has found a practicable solution for this problem. The extension department of the Women's Society has enrolled twenty or more women of the church, many of them physically unable to attend the meetings. Some, are too far away to be able to regularly attend and some not sufficiently informed of the missionary need to be willing to give the time necessary for faithful attendance. The efficiency secretary who is in charge calls on each extension member every month, leaving the magazine turned over to her by the subscribers after they have read them. By a rotary system each

one is given an opportunity to read the magazine. We have found that this results in an increasing interest. "As we know, we care." Also the contributions made by these women (an offering envelope is clipped to each magazine) have served to swell the treasury. Mrs. Richard Farrar is the capable secretary who takes care of this important work. We might add that there is a special meeting for extension members during the year — a midsummer picnic and a planned Christmas meeting to which they are invited.

Every church has a group which could be reached in this manner. Shall we let these women lose in missionary interest or shall we ally them with us in a worth while cause? We are convinced that reading *The Womens Missionary Magazine* does increase missionary spirit.

BLESSING THE GIVER

(Continued from Page 71)

Each Thank Offering is a *secret* gift. The amount of it is not printed in a congregational year-book or written on a church treasurer's ledger. The Pharisees gave "to be seen of men," and theirs was a poor bargain. They had their reward,—on earth. The alms of a Cornelius go up and are "a memorial before God,"—a glorious investment. You may recall Dr. VanDyke's "Mansions," in which we are told that no lovely heavenly home can be built for us unless we send ahead the materials for its construction. A miserable little shack may be the best any architect could do with the scanty and flimsy material we have laid up in Heaven. The writer of "Hebrews" addresses some Jewish Christians: "Ye took joyfully the spoiling of your possessions, knowing that ye have for yourselves a better possession and an abiding one." They had wisely sent on ahead, out of the country, much of their goods before trouble came. In our war-crazed world it is common practice for a beleaguered country, when hard-pressed, to send its gold to a nation at peace, for safe-keeping. That's another way in which the Thank Offering blesses the giver,—affording above in God's country, a perfectly safe investment.

Girls' Circle Program

MRS. W. M. JACKSON, 501 North Fourth St., Clear Lake, Iowa

THE THANK OFFERING

Suggested devotional helps. Luke 17:11-19. Use Mrs. Milligan's article, *"Too Busy Doing Things to Be Thankful." The Womens Missionary* Magazine, May '40 p. 550.

Leader's Preparation. Leader might well be your Thank Offering Secretary. Announce well that two members of the Women's Board and the Editor of *The Womens Missionary Magazine* will be guests at the Circle meeting. Send to Literature Secretary for following leaflets: "History of the Thank Offering," "What it is and What it Does," and "Questions and Answers," by Mrs. Milligan. "The Thank Offering—How Used," by Mrs. Hill; "Why I Give a Thank Offering," by Mrs. White. Give out the questions your guests are to answer in plenty of time for study. Number the questions to be asked and give out to audience. Let them seem to be asked informally. The Board ladies arrive after others and are introduced.

Devotions—Leaders opening talk: "As we come up to our Thank Offering Service, I feel like the little girl walking at night with her father, 'Daddy, let's count the stars.' She counted twenty, one hundred, two hundred, then, 'Oh, dear,' she said, 'I had no idea there were so many.' When we stop to count our blessings from God they are more than can be numbered. I want to tell you of the very first Thank Offering Service. (Sketch briefly from History of the Thank Offering). There are so many things we should know about this splendid Thank Offering plan; how it is carried out, how the money is used, etc. I am so grateful to you for coming (turns to guests) and I believe you have guessed we are going to ask you lot of questions. We'll begin with Mrs. Milligan since this is her special work."

Questions:

1. Just how is a Thank Offering different from other regular offerings?
2. When were the little boxes first used and why is it best to use them?
3. How much is a Life Membership?
4. If we would go together and make one of our members a Life Member, would that count on our Thank Offering?

Leader:—Mrs. Hill is the General Treasurer so we will ask her of some of the wonderful work that has been accomplished by the Thank Offerings.

5. How was the first Thank Offering used?
6. When is the Thank Offering distributed?
7. Is a certain per cent given to each department?
8. How much has the grand total been? (See July-August Magazine).
9. What are the designated funds?

Leader: Mrs. White, not all the women of our church gave a Thank Offering.

10. Do you feel when you make an offering you are giving gratitude to God because of the blessings of being a Christian?
11. Does the need of the world influence you, too?
12. Do you think giving a Thank Offering can be a spiritual tonic?

Your Thank Offering Secretary gives plans for the Ingathering Service, distribution of envelopes, her hopes during the year—see page 100, Oct. '39, Magazine.

Leader: In closing have Miss Emma Dean Anderson's story of a Thank Offering in India, given. *The Womens Missionary Magazine*, Nov., 1939, p. 161.

Home Missions

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

EZEL NEWS

Almost before we knew it, vacation was over and now we have had almost a week of school. During the past month we managed to visit in the majority of our school homes. We always found a good welcome and it was encouraging to meet the folks at home and share our common desires and interests in our boys and girls.

All our teachers arrived Friday, August 30th. Three new teachers joined our faculty to fill the three vacancies left by Miss Hazlett (now Mrs. Allen), Miss Graham and Mr. Murray. Miss Jean Billick of Elizabeth, Pa., a June 1940 graduate of Westminster College, is our new music and home economics teacher. Her Westminster classmate, Miss Jean McGeorge of New Castle, Pa., is our librarian this year and teacher of History.

Mr. Ray Allison of East Liverpool, Ohio, a June graduate of Sterling College, has come to be our coach and Political Science teacher. Just before coming to Ezel Mr. Allison was united in marriage with Miss Edith Kistler, our 3rd and 4th Grade teacher. So now it's Mrs. Allison that we speak about!

School opened Monday morning, September 2nd. Now on the third day we have an enrollment of 235, which is about the same as last year's enrollment. There is an increase in the Junior High School and Freshman classes. We are sending our school buses out on two new routes. We are able to extend the influence of Ezel School a little farther year by year as more country roads are being improved.

All summer we have been receiving responses from our appeal for clothing which we sent to the societies of the Church last Spring. Saturday we shall begin our Fall sales. We have had many an enquiry about them already. In just a few days we shall be writing to the societies again to tell them of our need. If the clothing continues to come in as it has, we shall be able to help a great many folks who really have a desire to learn. Several have come with this determination, but without much cash to help them buy books or pay bus fare. We pass their best wishes on to you all.

Wm. A. Heagen,
Superintendent.

FRENCHBURG

School opened September third with an enrollment of 240—105 in high school and 135 in the grades. There are fourteen boys and thirty girls in the dormitories.

The Misses Mae and Margaret Beveridge are beginning their fifteenth year in this school; Miss Martha Baird her eleventh, Miss Ruth Courter her tenth, and Mr. and Mrs. Glenn Stephens their ninth. This is the best record this mission has had for years of continuous service, with the exception of Dr. Esther Mitchell who served for nineteen years. We appreciate their faithfulness and devotion and hope they will continue to serve their Master in this field for many years to come.

REPORT

of Work Done under Home Missions Department of The Womens Board, in Spokane Presbytery

November 15, 1939 to May 31, 1940

One area was canvassed to determine its church affiliation. On learning the advisability from various angles, the field was committed to the care of the Baptist Church. One of our own pastors had been and is continuing to cooperate with the Baptist pastor in ministry to the field. There is promise of erection of a church

building in the area this summer. These two congregations are having a joint Vacation Bible School, as in recent years, and there will be pupils of the canvassed area enrolled.

Next, a canvass was made of our Fourth Church area in Spokane. Detailed record of calls was given to the Superintendent of Missions for the Presbytery, Rev. D. A. Russell. The Women's Circle of the Fourth Church has taken a real interest in this calling, and we hope they may follow up some of these to the winning of souls.

Both of these areas are building up very rapidly. Almost every day including the Sabbath, shows great progress toward more comfortable and attractive homes. The latter area is the more established. Catholics have a strong hold. There is a greater indifference on the part of non-church-attendants.

Calls in these two areas totaled 1023. Many of these were merely getting the required information, with no particular lead to further contact. Others were vital conversations. Some have already accepted Christ as Savior, and we pray that others may be so followed up that the work may be lasting.

The close fellowship with our churches in the Inland Empire has been a precious privilege to me. Seventeen weekly meetings with Chreginsuus Mission Circle of First Church, Spokane, have given opportunity for girls to grow spiritually and for various home contacts. All the many associations with the various groups, in the six of the seven churches of the Presbytery which I visited, have constantly added to my great appreciation of the earnestness and spiritual power of these fine western members of our United Presbyterian church family. The pastors and their wives are doing some very fine work, and it has been a delight to be thus closely associated with them in their own part of the Kingdom building.

Respectfully submitted,
Margaret A. Work.

Miss Margaret Work who had hoped to return to Egypt this Fall, and had expected to close her work as Home Missionary in Spokane Presbytery the first of June, sends her report for the time spent in that field. Owing to war conditions, she is not returning to Egypt at present, and her time in Spokane presbytery has been extended.

Miss Jeannette McCrory also is not returning to Egypt, and being detained in this country, has been appointed to home mission work, in Pullman, Washington.

GOOD NEWS FROM FAR COUNTRIES—EGYPT

(Continued from Page 97)

"Well done" of the Master. Not far from the village we passed four stone cottages of two rooms each, built by the irrigation department for the use of the canal workers. Here our elder said we must stop for a few minutes for a word of prayer with a Christian woman who lived there. We found the woman busy at her household tasks, but grateful to be remembered. We had now reached the late afternoon, and decided to call it a day, declining an invitation to another meeting place where the call was not urgent, being ministered to by a regular evangelist. We returned home in the light of the setting sun which was then calling you, of the home church to worship and communion with our Lord. "Pray ye therefore the Lord of the harvest to send forth laborers."

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

OCTOBER 1940—INDIAN—FALLING LEAF OR TRAVEL MOON

Meet My Friend:

Susan Papaluit

A Christian Indian Women

Susan has perhaps a more colorful history than any other Indian living on this Reservation today. As a little girl, she was taken captive along with her mother by the Piute Indians. Her mother was taken away one night while Susan slept and was killed. She knew nothing of this until the next morning when the other children said, "They killed your mother last night." She was sold to another Indian tribe for a

Susan Papaluit

horse and blanket. On chance recognition by one of her tribe, her escape was arranged and she was brought home to her own people.

In later years she married Donald McKay, who was one of the men who helped capture the famous Modoc Indian outlaw, Captain Jack. With Donald she traveled for many years in Buffalo Bill Cody's Wild West Show, visiting most of the States and going abroad.

Those colorful days are over. A good many years ago she gave her life to the Master and has never ceased to love Him. In fact, Jesus is her hope, her joy, her very life. As one looks into her smiling, beaming face he can see the love of a soul that has been born again.

For many years Susan has been crippled with rheumatism; however, she does what little work she can around her home. She has her troubles too, being old others take advantage of her: her renters fail to pay the rent, others sell her cattle and she doesn't get the money; some make fun of her because she won't dance and sing their old songs; they laugh at her because she is a Christian. She says, "I don't care what they say, I'm going to be true to the Lord. They don't know any better." Such humble, trusting faith cannot go unrewarded, for, "Blessed are they which are persecuted for righteousness' sake; for their's is the kingdom of Heaven."

E. W. Machamer.

THE NATIONAL FELLOWSHIP OF INDIAN WORKERS

By THE REVEREND E. W. MACHAMER,
Warm Springs, Oregon

The Pacific Northwest Regional Conference met at Talmaks, the Nez Percé Indian camp grounds, located near Craigmont, Idaho. It was my privilege to attend this Conference for the first time. It was there amid the lofty pines on the mountain top that we enjoyed the kind hospitality and good cooking of the Christian Nez Percé Indians, and even had the thrill of sleeping in an Indian tepee with a buffalo hide for a rug.

There were 17 missionaries and wives registered at the Conference. This number is not all of those in the Northwest, by any means, but it was a representative group from nearly all denominations that carry on Indian work. We were privileged to meet the missionaries from Chemawa, Sherman, Albuquerque and Haskell Indian Schools. They had been making a tour of the Conferences, speaking and bringing news from others. Their fellowship was greatly enjoyed.

Dr. G. E. E. Lindquist, who is Missionary at Large for the Home Missions Council and the Council of Women for Home Missions, was present and the principal speaker. Dr. Lindquist gave a fine address on "Administration of Indian Affairs." In this he outlined our treatment of the American Indian. "The Indian, feeling the pressure of our Westward movement and undergoing many wrongs at the hands of our white people, began a resistance to the pressure. As a military expedient to keep the Indian docile, the Reservation system was established and Forts from East to West came into being. The Indian, not being used to the confines of a Reservation where game and food became scarce, soon began to die off and this situation brought into being the 'ration system' or dole.

"Reservation life is static. Nothing stimulating about it. It destroys morale. It was never desired by the Indians, but was superimposed upon them by the Government and the people. The Indians had no desire to be isolated and segregated —they had no choice as this was done by a superior and dominant race.

"Two attempts have been made to abolish the reservation system, but both failed because of the too radical change forced upon a people

that are slow to change. General Pratt started the Outing System, but this failed. Then in 1887 the General Citizenship Act or allottment act came into being, but failed too as ownership of land was a new idea to the Indian. All land was held in common by them.

"The present situation is one that looks back. The Self Government or tribalism segregation, and pagan ceremonials are a step backward. We can't turn the hands of the clock back. The Indian can't meet present day conditions with his outmoded culture.

"What is our Christian goal? To make all nations one in Christ Jesus. Christ all and in all. No racial distinction must be made. Isolation and segregation have no place. The Church of Jesus Christ owes the Indian more because he is a human being than because he is an Indian."

We were privileged also to hear Miss Mary M. Crawford, who has been with and done such a wonderful piece of work among the people who were our hosts—the Nez Percé. She gave us the history of her people relating some of the trials to their faith in the Lord. It was among these people that Henry Spaulding started his work, which was later carried on by the McBeth sisters. It was a most encouraging and helpful conference, from which all were reluctant to leave.

SIMNASHO NEWS

The summer feastings are over and the people have more time to think about the demands of the White Man's Religion upon them. One earnest face I recall staring up at me with troubled expression was that of Bill, son-in-law of one of our good old Indians. Bill went off one day with some other drinking Indians that had money to buy the "stuff." There was a fight and Bill broke another Indian's arm and was arrested. He was taken to The Dalles to await trial by Grand Jury next month.

He came into the Post Office and I talked with him. He expressed deep sorrow for the way he had been doing and said that when this was over he wanted to be baptized. He said he now was going to try the Christian life. His wife is a saved woman and shows it by what she has had to put up with from him. Yet she is loyal to him. Bill may not be a very promising convert, but he has at least been instructed in the truth that Christ alone can save. And the fact that he is the first among the older Indians that has thus far come forth of his own accord and shown a desire to break with the old life is at least significant and makes us turn toward God with new confidence.

The Deputy Indian sheriff called the other day at our Manse and we talked over the liquor problem here. He cheered our hearts by saying that two white drink peddlers had been arrested and the "big guys" were known and were being watched.

We dare to hope now that this constant stream of poison flowing in here to the destruction of so much that is promising and fine among the Indians will soon be stopped, or at least curbed. There have been several lately that have turned state's evidence in informing the officers who the "fences" are. Is this not the beginning of answers to our prayers?

We are glad to see the Indian farmers unusually active and successful in wheat-growing this summer. Two threshing machines are operating in this end of the Reservation and we see loads of grain going past, headed for the city elevators and mills.

As soon as the Indians get to be a pastoral and agricultural people and less and less a roving tribe, attending fairs and the river fishing grounds

and spending their summers there, the long-desired change in their condition, and habits, and also their spiritual and intellectual natures will take place.

We are hoping for the time to come when they will have the incentive to improve their homes and want to live there all year. Then they will want better books and reading matter, better forms of amusement, and we hope better relationships with the Church.

True, many portions of the land are discouraging farming prospects, but irrigation is transforming other portions of the Reservation, and we believe that more and more the younger Indians will be encouraged to settle in such land that can really yield results.

E. H. Carson.

"And so our trails we go along
Must ever be a glory song.
A song of Faith, Hope, and Charity
For God's promise is Immortality.

"If in our lives love prevails,
Friendship comes on every trail
And Faith, Hope and Charity
Surely bring Eternity."

Chief Flying Eagle,
The Indian Speaking Leaf,

Red Jacket said to a group of missionaries: "I do not believe what you believe, but if I believed half of what you say you believe, I would be more earnest than you are!"—*The Indian Speaking Leaf.*

"Slumber not in the wigwams of your forefathers; the world is advancing, advance with it."—*Chief Little Bear,* a Dakota Indian. From *The Indian Speaking Leaf.*

An old Indian chief was told of the Saviour, but he said: "The Jesus road is good, but I have followed the old Indian road all my life, and I will follow it to the end." A year later he was on the border of the shadow of death. As he was seeking a pathway through the darkness, he said to the missionary: "Can I turn to the Jesus road now? My road stops here. It has no path through the valley."—*From the King's Business. Sent by Emily McFarland, Newark, Ohio.—S. S. Times.*

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

NOVEMBER

Miss Marie E. Cash	November	3
Miss Jeannette L. McCrory	November	6
Miss Carol E. McMillan	November	15
Miss Ethel L. Weed	November	17
Miss Betsy Fleming	November	26
Miss Margaret A. Bell	November	27
Miss Leota Cabeen	November	30
Miss Aulora R. McIntyre	November	30

WINDOWS

Open Thy windows, Lord, we pray;
Thou art as Thou wert yesterday.
Thou hast not brought us, Lord, so far
To leave us without pilot-star.

Teach us to pray; our faith renew
O do as Thou art wont to do.
That we may work Thy will to-day,
Open Thy windows, Lord, we pray.

Amy Carmichael.

THE POST-CONFERENCE

As has been the custom for a number of years, a Post-Conference of members of the Foreign Board and of the Women's Board and many of the missionaries at home on furlough was held at the close of the Young People's Conference in New Wilmington. Plans for work in our fields abroad were very freely discussed; different phases of the work in the home land were considered and plans were made for deputational work in the areas assigned to the Foreign Board. At each session much time was spent in prayer for our work and workers. One evening was given over to a social meeting, when all could become better acquainted and have pleasant fellowship.

EGYPT AND THE SUDAN

We have all listened daily to the broadcasts from Cairo, anxious to know how the war was affecting Egypt. Dr. E. M. Bailey stated in a letter dated July 5, that the Italian radio report of the first air attack on Alexandria harbor was as utterly false as could be. There have evidently been numerous air raids but we continue to trust that all our work and workers will be kept in safety.

Several air mail letters from Egypt dated as late as July 16, have arrived in America. At least four of the teachers spending the summer at Jerusalem have written their families and all expected to return to Egypt in September to resume work. Five of the ladies were accommodated at the Friends' School at Ramallah in Palestine and five at a home on the Mount of Olives. Regular mail has not begun to arrive at this time (September 10), although we presume letters written in June are on the way and should be received before long.

Three cablegrams have been received since the middle of August with messages from individual missionaries to their families at home. Several missionaries have evidently spent their vacation time at Sidi Bishr as usual, including some of the Sudan missionaries. At least three families have been staying at Schutz near Alexandria and thirteen Americans were reported as being at the Girls' College in Cairo. One cablegram stated that the Summer Meeting of Association was in session in Alexandria on August 14. A cable sent from Minia on August 28 read: "Mission personnel safe. Dawson, Gilmor and Wallace Nolin improving, Jamieson better. Schutz School for missionary children being transferred to Assiut."

In years past arrangements have been made for missionaries from Egypt and The Sudan to go out in September or early October but at the present time there is no prospect of the return of any of our missionaries who have been on furlough the past year. No doubt this will make it very difficult for missionaries on the field to arrange for the work but

we know they will carry on as much of the work as possible with the present force.

Information has been received that Miss Mary Stevenson, who went out last December and who would naturally be spending another year in the study of the language, has been assigned to work in The Girls' College at Cairo, thus leaving her study until a later time.

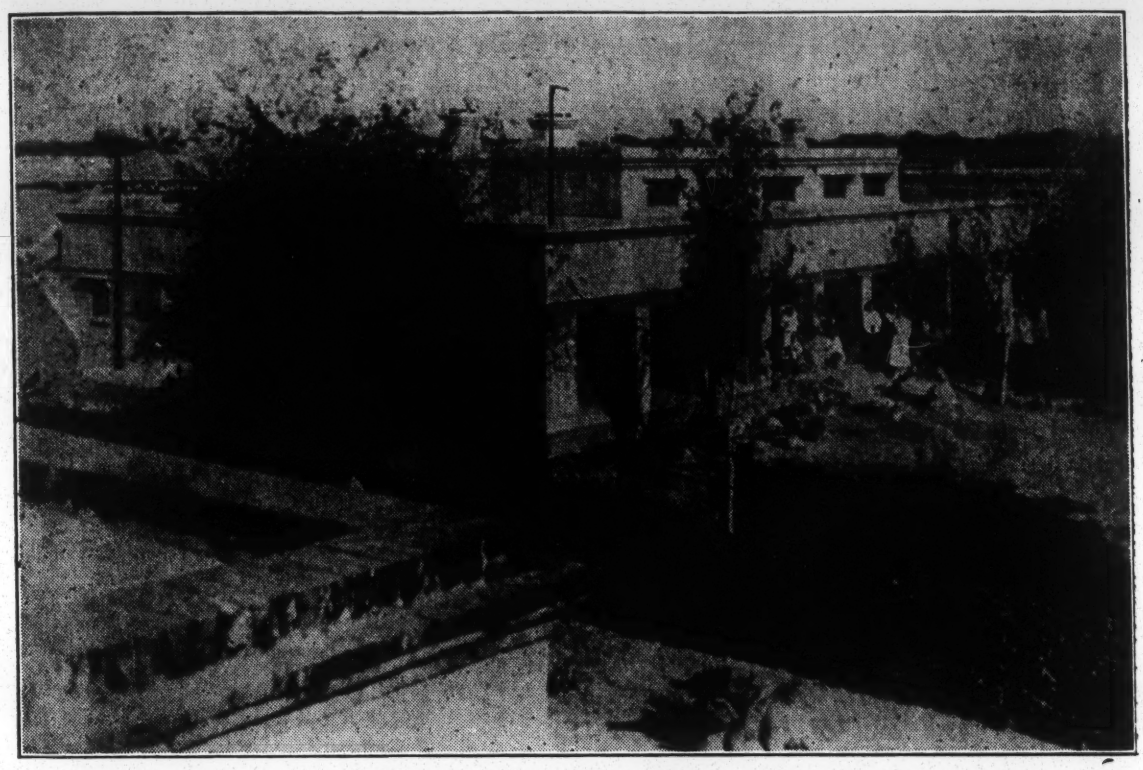
All the missionaries who were in America last year are very much disappointed that they cannot return to the field but they are ready to do any work in America that may be assigned to them. The Board has already made arrangements for two of these workers. Miss Jeannette McCrory will be located in Pullman, Washington, to make contacts with the students in the State University, and will endeavor to interest them in the work of the Church and in Christian living. Miss Jane C. Smith, R.N., is to take up welfare work in Celilo Falls, Oregon, and also help in any way possible in our mission stations at Simnasho and Warm Springs. Miss Margaret A. Work, who served for some months last year as home missionary in Spokane Presbytery, will continue her work there. Miss Hazel Anderson, who arrived in America on furlough in June, has found it necessary to give up her work in Egypt for a time and has secured a teaching position in her home town of Hutchinson, Kansas. No doubt arrangements will later be made for others to do some special work. Many of our missionaries will take part in the Deputational Work to be carried on in the California, Columbia, Nebraska and First West Synods. As all congregations in these Synods are to be visited, these representatives will be busy for some weeks but any who are not on the Deputational Work with Dr. Taylor will be glad to make Thank Offering addresses. After that some are planning to take up special studies to fit them for more effective service.

INDIA

"The Sialkot Mission News Notes" of June have been received and read with much interest. The Sarah Daugherty School for Bible Women met in Gujranwala. It was a long-to-be-remembered time for all who attended and enjoyed the generous hospitality of the Mission compound. There were various entertainments, among which was the showing of Dr. Milne's pictures. These were both entertaining and inspiring. Miss Grace, a daughter of Reverend and Mrs. William Sutherland of Campbellpur, finished her course in India. A picnic was held in her honor before she sailed for America to attend Westminster College. This was attended by all the missionaries from Taxila.

The missionaries in Pasrur enjoyed delightfully cool weather for a time and they were most grateful for every cool night; some nights were very cool. One hundred eighty-four boarders were enrolled in the school; more than fifty of these were new. The teachers were very happy that the largest eighth class to date, numbering twenty-seven girls, all passed in the middle examination. The teachers did a fine piece of work with them. All the schools seem to be having a good attendance and interest and the missionaries are encouraged with the work. Miss Peterson at Rawalpindi has fifteen girls in her Bible School and it has been hard to find room for them all.

Taxila Hospital closed a very busy spring season, perhaps the best in more than ten years, and reached the all-time high record of 108 patients in beds and had above 100 in-patients for several weeks. In the wards and private rooms good interest is seen in the patients listening to the gospel. One older Mohammedan has a very comprehensive grasp of Christian doctrine, and one Pathan youth is very interested. The health of all the staff has been good. An exodus of missionaries from Taxila was to start June 1. Our missionary, Miss



The Sebring Ward given in memory of Mr. Fred Sebring by his wife and daughters. The ward is for missionaries and European patients.

Adah Boggs, was going to Landour for three months language study and Dr. Bergsma was devoting June and July to similar study.

All the missionaries have had a short time in the hills for rest. Miss Kate Hill, writing from Srinagar where she was having her holiday, sent several pictures of Memorial Hospital at Sialkot. One of these is of the Sebring Ward, where they care for missionaries and European patients. This was never empty from September, 1939 until May, 1940.

The Hospital Staff, Memorial Hospital, Sialkot, India.

This ward was given in memory of Mr. Fred Sebring by his wife and daughters some years ago.

Another is a picture of the nurses and staff who were present at the dedication six years ago and also at the anniversary in January, 1940.

Sialkot Hospital was having a rather strenuous time as Dr. Hunsberger was the only doctor and Miss Glendine Lundquist, R.N., had been ill and away from the hospital for several weeks. More nurses are greatly needed in this hospital.

We are hoping that Miss Marjorie Faught, R.N., may be enabled to go out and relieve this difficult situation before many weeks. It has been very difficult to make arrangements for Miss Faught and Miss Ruth Nichol as the British Government requires all newly appointed missionaries to India to make application for permission to enter the country and the permits are granted by the India offices in London. The necessary forms have been secured from the British Consulate but it takes time to get these filled in and returned to London. When these permits are received, arrangements will be made for the sailing of these two missionaries.

The Misses Vida Graham and Evelyn Cathcart sailed from San Francisco on September 1, having been delayed one day after they expected to start on their long journey to India. It has been decided that Miss Evva Hartig, R.N., will remain in America a few months longer in order to take some special studies fitting her more fully for her work.

Let us pray for our missionaries traveling on the dangerous seas and for those who are again taking up their work, that they may be given health and strength for their arduous duties and that they may be greatly blessed in the Master's service.

EUROPEAN MISSIONS THREATENED WITH DISASTER

Not until recently did we realize the great extent of mission work carried on by European countries. Nor had we understood how impossible it is for the countries engaged in war to send money for the support of these missions.

Denmark has missions in Manchuria, India, Syria and Aden; Norway has missions in China, Africa and Madagascar; Belgium, though having a small Protestant population, has missions in Belgian Congo and in Ruanda-Urunda. The missionary work of the Netherlands is almost entirely in Netherlands Indies. The successful work of these Dutch missions is noteworthy: in 1938 the church membership was 626, 863 and the number of missionaries 328. German missions of course were the first affected and were forbidden to send money out of the country a long time ago. Moravian missions draw support from several countries — Denmark, Holland and Germany. The Basle Society of Switzerland is jointly supported by Swiss and German societies.

The London Missionary Society offers an inspiring example. Last year, though having a decrease of $50,000 in its own budget and being able to send but one new recruit to the field, voted to underwrite the support of one Finnish missionary, in India, one Norwegian missionary in Madagascar and one German missionary in East Africa.

These missionary societies on the continent of Europe alone have been giving over five million dollars annually to foreign missions. More than two-thirds of this was given by countries now in war.

Many of the missionaries are without support. American churches are asked to help share the burden of these beleaguered soldiers of the Cross. We recall that our own church made a generous voluntary contribution to this cause in June.

Editor.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

EFFICIENCY ACCORDING TO THE JUNIOR STANDARDS

A study of the annual statistical reports of the Junior societies covering a period of years showed the need of bringing to the attention of Junior leaders those things considered essential to carrying on effectively the program for Junior societies as outlined by the W.G.M.S. In order to bring about more efficient, uniform work in all the societies, the Junior Standards were adopted. They are a goal, for the attainment of which all societies should strive. High efficiency ratings are not an objective in themselves. The Junior Standards are of value only as they become an incentive to earnest endeavor to accomplish the aims for which the Junior Missionary Society was organized.

I

a. A net increase of membership over the previous year.—10%.

b. Maintaining a membership equal to that of the previous year. —10%.

(a.) Every child of Junior age in the Sabbath School or congregation, also those in the community not receiving religious education in any church, are eligible for membership in the Junior Missionary Society. In many communities there are children not enrolled in the Junior societies. Our objective is to enroll all such children. These can often be gathered in if persistent effort is made. In this way a net increase of membership may be attained.

(b.) Sometimes due to graduation of Juniors and removals to other places, a net increase cannot be attained. A society maintaining at least the membership of the previous year receives credit. Obviously societies that attain a. should also receive credit for b.

II

a. Bible Memory Work.—15%.

b. Use of Prayer Cycle in meetings.—5%.

(a.) A Study Outline has been prepared for the use of Junior societies. This Outline provides a graded course of study specifying portions of the scripture to be memorized by all the Juniors. Children of junior age are at the time of life when it is most easy to commit to memory. The need of a knowledge of the Word of God was never greater than at the present time. The Psalmist said, "Thy word have I hid in my heart that I might not sin against Thee." Many other passages of scripture not given in the Outline might well be taught Juniors. However, for graduation from the Junior society those given in the Study Outline are required. The importance of this part of the work of the Junior societies is indicated by the fact that 15%, the highest percentage of credit given for anything, is given for II a. We suggest that the scriptures be constantly repeated in unison by all the Juniors that by so doing they may become permanently fixed in the mind and heart of every child.

(b). The Prayer Cycle is in use by all the missionary societies. Its use by the Juniors in connection with the devotional program of the meeting teaches them the names of the different mission fields, mission stations and missionaries at home and abroad and creates an intelligent interest in all departments of the missionary work of our church. Many Junior societies have their own Prayer Circles meeting for fifteen minutes (longer if desired) of special prayer at least once a month. The Prayer Cycle is to be used by these Circles. The Prayer Circle may meet either before or after the regular meetings or at any other suit-

able time. The importance of prayer in the lives of our children cannot be over emphasized. It is a service they delight to render; a service both acceptable to God and invaluable to the work and to themselves. Point II calls attention to the spiritual side of the work of the Junior society, whose first aim, and we may add the most important, is "To lead the children to Christ."

III

a. Use of a Foreign Mission Study.—10%.

b. Use of a Home Mission Study.—10%.

In order that Juniors may have an intelligent interest in missions, the use of mission study text books is essential. The text books are graded according to the ages of the children. Each year announcement is made of the home and foreign text books to be used. However, other texts may be used if for any good reason they are desirable. The yearly program should be so arranged as to provide time for the study of both a home and a foreign mission study book.

IV

a. At least one club (ten copies) of The Junior Missionary Magazine in the society.—10%.

b. A Junior Missionary Magazine in the home of every member of the Junior Missionary Society.—10%.

The Junior Missionary Magazine is prepared and published especially for the Juniors. It is to be read and used by them. The material in it is carefully selected and written by those whose one desire is to interest and instruct the children along missionary lines and to implant the missionary impulse in their hearts and lives. It is an imperative requisite for the devotional service of the meeting. It is a most valuable help in acquainting Juniors with their part in the work of the W.G.M.S.

V

a. An increase in the total contributions including the Thank-Offering.— 5%.

b. New Junior Life-Members.—5%.

c. Contribution to the Junior Special.—5%.

d. Contribution to each of the Seven Departments of Work.—5%.

(a.) An increase in the total contributions including the Thank Offering is most gratifying not only because contributions are greatly needed to carry on the work of the W.G.M.S. but because this indicates a growth in numbers and in grace, two essentials in every live Junior society.

(b.) Juniors become Life Members of the Junior Missionary Society by the payment of $10.00 to the Thank Offering. Life Memberships are specially designated Thank Offerings given by friends or the money earned by the Juniors themselves for this purpose. Societies may not vote a part of their Thank Offering to make a child a Life Member. Only Junior Life Memberships given through the Junior Thank Offering of any given society should be reported in that society's annual Junior report. Only such should merit credit on Junior Standards.

(c.) Each year the Juniors are assigned a Special Work for the support of which they are responsible. Regular collections taken at the Junior meetings are to be given to the regular work, i.e. the Seven Departments of Work. The Junior Special and the Thank Offering are to be provided for by offerings for these purposes alone. They are over and above the regular contributions.

(d.) That the education and interest of Juniors may include all the different parts of the work of the W.G.M.S. Junior Societies are asked, if possible, to contribute at least $1.00 to each Department of Work. Larger amounts may be given where desired, if the money is in the treasury. Less than $1.00 can-

(Continued on Page 126)

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary, 904 Publication Building, Pittsburgh, Pa.

THE CHRISTIAN CITIZEN

"A Christian citizen is one who relates her Christian principles to political action."—*Mrs. Ida B. Wise Smith.*

"Whether or not a Christian citizen votes, she may be sure of one thing, that those who hold opinions opposite to her own will be at the polls early—and in some localities often!"—*New York Christian Advocate.*

Ten Reasons For Voting Against Sunday Movies:

1. Because God says, "Remember the Sabbath Day to keep it holy."

2. Because it forces unnecessary Sabbath labor thus requiring employees to break the above command of God.

3. Because it is unfair to other lines of business which voluntarily or by requirement of law close on the Lord's Day.

4 .Because there is ample opportunity to attend movies on week days.

5. Because many motion pictures are unfit for exhibition on week days. Much less are they fit for exhibition on the Lord's Day.

6. Because it will lower the moral tone of the community and decreases property values.

7. Because the motive back of it is greed, not godliness. Sunday movies put mammon above God.

8. Because the Church in its unselfish service of building the character of the people (and particularly of the young people and children) has the right to one whole day of the week, free from commercial activity.

9. Because it is a part of a nation-wide movement to undermine our Christian American Sabbath.

10. Because the Sabbath, religiously observed, is necessary to maintain civil and religious liberty and to combat the enemies of democracy.—*The Christian Statesman.*

(S)HE IS NO AMERICAN

(S)He who stands
And sees the mighty vehicle of State
Hauled through the mire to some ignoble fate
And makes not bold protest as (s)he can
Is no American.—*Wilcox.*

* * *

She talked of trouble in the land,
Of those who ruled, and took her stand
Against the wrong and for the right,
Saw coming storm and darkening night.
But . . . careless . . . did not vote!
She stayed at home, and talked of laws,
Or she went shopping, calling, too,
And told what leaders all should do—
BUT OH, SHE DID NOT VOTE!

—*Cora I. Dunham.*

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

HOME—

Adult — *Uprooted Americans,* Packet of five pamphlets, 60c. (Packet not broken.)

Girls' Circle—*Move On, Youth,* Cloth $1.00; paper 60c.

Junior Beginners—*Children of the Harvest.* Cloth $1.00; paper, 50c.

Older Junior—*Across The Fruited Plain.* Cloth $1.00; paper 50c.

FOREIGN—

Adult — *Dangerous Opportunity,* Cloth, $1.00; paper, 60c.

Girls' Circle—*Stand By For China,* Cloth, $1.00; paper, 60c.

Junior Beginners — *The Yellow Friendly Book,* Boards, 40c.

Older Junior—*Bright Sky Tomorrow,* Cloth $1.00; paper, 50c.

Please refer to September Magazine for list of leaders' helps and supplementary material.

FOR NOVEMBER PROGRAMS

Gleanings On Giving (Roll Call)

The Thank Offering, What It Is, What It Does.

What Is a Thank Offering?

Why I Give a Thank Offering.

Questions and Answers on Thank Offering.

The Thank Offering—How Used.

These Thank Offering leaflets should be ordered from the Thank Offering Department, 905 Publication Bldg., Pittsburgh, Pa. They are *free for postage.*

WORLD DAY OF PRAYER
February 28, 1941

Theme—*Thy Kingdom Come*

The program this year has been prepared by the World Day of Prayer Committee at Shanghai. This committee is composed of women of eight or ten different nationalities who meet together the year round to make the necessary program translation and adaptation, to promote observance of the day, and to care for the printing and circulation of the program. This committee feels that it is one of the best programs ever put out.

Already the Literature Department has mailed mimeographed copies to each of our foreign mission stations, thus giving the missionary in charge time to translate and adapt for her particular group.

As heretofore we shall be able to supply you with *Call to Prayer, Programs,* and *Posters.* Fuller announcement of items and prices will be made later.

Keep the date in mind—and open. February twenty-eight.

PRAYER CYCLE

The 1940 issue of the Prayer Cycle is exhausted and a reprint will not be made. From this date orders will be filed for the 1941 issue.

We Must March is available in Public Libraries only. The book is appearing as a serial in "Christian Herald" under the title, *Orgeon*—begun in July. Reading Course credit will be given for the reading of this serial.

Corporation Meeting

Following a devotional period the Corporation Meeting convened in adjourned session in the Assembly Room, Publication Building, Pittsburgh, Pa., on September 3rd with Mrs. J. D. Sands presiding.

Sixteen delegates responded to roll call.

The Treasurer's report (see July-August issue of *The Womens Missionary Magazine*—pages 657-662) was presented. A composite audit certificate for all Board Members who handle money gifts was read and adopted, this audit having been made by Mr. Walter G. Knauff, Certified Public Accountant.

The annual reports of the following secretaries (see pages 649-712) were presented:

Recording Secretary, Mrs. Joseph S. Mason; Testament and Annuity Secretary, Mrs. Harriet S. Boobyer; Financial Secretary, Mrs. Arthur B. McBride; Literature Secretary, Mrs. A. J. Randles; Parsonage Secretary, Mrs. Edgar B. Murdoch; Secretary of Foreign Missions, Mrs. J. D. Sands; Secretary of Junior Missionary Magazine, Mrs. Joseph M. Heagen; Thank Offering Secretary, Mrs. O. H. Milligan; Secretary American Indian Missions, Mrs. Arthur B. McBride; Young Women's Secretary, Miss Ida B. Little; Temperance & Reform Secretary, Mrs. Harriet S. Boobyer; Secretary of Negro Missions, Mrs. Ada Kerr Wilson; Secretary of Home Missions, Mrs. W. S. Cook; Statistical & Efficiency Secretary, Mrs. R. M. Karr; Secretary of Prayer Groups, Mrs. Charles W. Fulton.

The report fo *The Womens Missionary Magazine* was presented by Mrs. John P. White, Editor and Mrs. Ralph H. Arnold, Treasurer. The auditor's report was read and adopted.

The report of the Field Secretary was submitted by Miss Sallie Dickey.

The Recording Secretary of the Board of Directors presented the following recommendations, which were unanimously adopted:

(1) That the name of the "Magazine Committee" be changed to "Magazine Staff" and that this staff be elected every three years instead of annually as at present—the new term thus expiring in 1943.

(2) That the name of *The Womens Missionary Magazine* be changed to a more distinctive name and that the decision of the name be left with a committee composed of the Magazine Staff, three members of the Board appointed by the President of the Board and two members of the 1940 Convention living in or near Pittsburgh appointed by the Convention President. The Convention President appointed Mrs. F. C. Houston and Mrs. Virgil Hutchison. Mrs. Randles, Mrs. Boobyer and Mrs. Fulton were appointed to represent Board.

The Committee on Place for the meeting in 1941 reported an invitation from Philadelphia Presbyterial to meet in Wallace Memorial Church, Washington, D. C., and recommended that it be accepted. The report was adopted.

The Credential Committee reported an enrollment of 129 Delegates, 123 Life Members and 1 Life Director, a total of 253.

The Committee on Memorials (see Page 794) reported that no memorials had been presented.

The report of the Resolutions Committee (see Page 794) was read and adopted.

The report of the Committee on Recommendations (see Pages 793-794) was read. Recommendation No. 3 was amended by striking out the words "may be secured.....agencies." The recommendation as amended was adopted. The report of the Recommendation Committee was adopted.

The report of the Nominating Committee was read and the balloting for officers, Board Members and

Magazine Staff followed resulting in the election of:

President, Mrs. A. E. Kelly, Los Angeles Presbyterial; First Vice President, Mrs. H. Ray Shear, Monongahela Presbyterial; Second Vice President, Mrs. Frank Boyd, Detroit Presbyterial; Recording Secretary, Miss Lillian Robertson, Hudson Presbyterial.

Board of Directors of the Women's General Missionary Society:

Mrs. Harriet S. Boobyer, Mrs. Charles W. Fulton, Mrs. Joseph S. Mason, Mrs. A. J. Randles, Mrs. Ada Kerr Wilson.

Magazine Staff: Mrs. John P. White, Mrs. Ralph H. Arnold.

Following prayer, which was offered by Mrs. O. H. Milligan, the meeting stood adjourned.

President, Mrs. J. D. Sands
Secretary, Mrs. Joseph S. Mason.

JUNIOR DEPARTMENT

(Continued from Page 122)

not be counted in Statistical Reports.

Credit is to be taken only when the point in question is fully met. The percentage is to be that designated. Societies cannot estimate at 8% a point meriting 10%. It is either 10% or zero. Junior leaders are asked once a year to report on Junior Standards to the Presbyterial Efficiency Secretary who should keep in touch with all Junior societies encouraging and helping them in every way possible. The Presbyterial Efficiency Secretary sends a report on Junior Standards to the Presbyterial Junior Secretary who includes this in her report to the General Junior Secretary.

The Junior Standards provide a means whereby all leaders of Junior societies may together promote the work of the Junior Missionary Society in the most effective, efficient way. The children of the church should be well trained not only for their own sakes, but that the church may continue to have efficient leadership and Christ's Kingdom be advanced.

WHEN SHALL CHILDREN BE GIVEN RELIGIOUS INSTRUCTION?

A visitor of Coleridge argued strongly against the religious instruction of the young and declared his own determination not to "prejudice" his children in favor of any form of religion, but to allow them at maturity to choose for themselves.

The answer of Coleridge was pertinent and sound. "Why prejudice a garden in favor of flowers and fruit? *Why not let the clods choose for themselves between cockleburs and strawberries?*" — *Presbyterian Record.*

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921—Sialkot City
Miss Helen Artman, 1920—Sialkot City
Miss Kathryn Beattie, 1920—Martinpur
Miss Minnie Beatty, 1912—Abbottabad
Miss R. Jean Black, 1921—Sialkot City
Miss Adah P. Boggs, R.N., 1938—Taxila
Miss N. Addaline Brandon, 1931—Sargodha
Miss Frances E. Brown, 1927, 1937—Lyallpur
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Lois Buchanan, 1910—Pathankot
Miss Marie Cash, R.N., 1926—Pasrur
Miss Evelyn Cathcart, 1925—Sialkot City
Miss Margaret Fehlman, 1913—Zafarwal
Miss Betsy Fleming, 1913—Sargodha
Miss Vida J. Graham, 1922—Pathankot
Miss Eva M. Hewitt, 1930—Campbellpur
Miss Alice G. Hill, 1938—Lyallpur
Miss Kate A. Hill, 1896—Sialkot City
Miss Janette Howland, 1921—Campbellpur
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Flora Jameson, 1903—Sangla Hill
Miss Mary Kyle, 1904—Pasrur
Miss Olive Laing, 1912—Rawalpindi
Miss Sarah Jane Lamont, 1928—Pathankot
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Laura R. MacLachlan, 1938—Badomali
Miss Elizabeth F. McConnell, R.N., 1931—Jhelum
Miss Lillian A. McConnell, 1902—Jhelum
Miss E. Marjorie McCrory, 1936—Gujranwala
Miss Margaret Murdoch, 1924—Sheikhupura
Miss Marian T. Peterson, 1930—Rawalpindi
Miss Willa M. Ramsey, 1921—Pathankot
Miss Grace N. Ranson, 1936—Sangla Hill
Miss Laura Reynolds, 1924—Sangla Hill
Miss Louise Scott, 1916—Gujranwala
Miss Vivian Trimble, 1921—Pathankot
Miss Ruth A. Warnock, 1913, 1936—Sargodha
Miss Helen V. Weede, 1928—Zarfarwal
Miss Georga Wengert, 1920—Gurdaspur
Miss Dora B. Whitely, 1911—Pasrur

HONORARY RETIRED MISSIONARY

Miss Mary J. Campbell, 1884—
---- ----- ----- ---- 626 Baltimore St., Waterloo, Iowa

NOW IN THIS COUNTRY

Miss Hazel Bennett, 1908—
1860 Perrott Ave., N.S., Pittsburgh, Pa.
Miss Lois Boyd, 1918—Sparta, Ill.
Miss Evva P. Hartig, R.N., 1924—
57 Broadway, Frostburg, Md.
Miss Mary Frances Lincoln, R.N., 1920—
1502 Penn Ave., Wichita, Kans.
Miss Evelyn M. McKelvey, R.N., 1938—
721 Forest St., Hartford, Wisconsin
Miss Helen C. Sharp, M.D., 1932—
620½ N. Broadway, Pittsburg, Kansas
Miss Kate E. Spencer, 1918—R.D. 5, Oblong, Ill.

RETIRED

Miss Emma Dean Anderson, 1881—
231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897—Tarkio, Mo.
Miss Ella M. Gordon, 1893—Pattersonville, N. Y.
Miss Mary Lawrence, 1893, c/o Mrs. R. E. Ayers,
New Concord, Ohio
Miss Mary E. Logan, 1891—Rushville, Ind.
Miss Rosa McCullough, 1879—Greenwood, Mo.

EGYPT

Miss Margaret A. Bell, 1901—Faiyum
Miss Helen R. Brownlee, R.N., 1934—Assiut
Mrs. Mary K. Coventry, 1918—Benha
Miss Anna B. Criswell, 1905—Assiut
Miss Mary F. Dawson, 1922—Cairo
Mrs. Ada A. Dunlap, 1926—Faiyum
Miss Lucia Dwight, 1919—Beni Suef
Miss Davida Finney, 1915—Assiut
Miss Elsie French, 1909—Cairo
Miss Martha C. Glass, 1922—Assiut
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Cairo
Miss A. Constance Harper, 1937—Benha
*Miss Rena L. Hogg, 1899—Assiut
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss E. Roxy Martin, 1901—Cairo
Miss Evelyn McFarland, 1919—Cairo
Miss E. McKibben, R.N., 1924—Tanta
Miss Mabel McMichael, 1937—Tanta
Miss Carol E. McMillan, 1906—Beni Suef
Miss Sarah B. Meloy, 1928—Cairo
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Minia
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Martha A. Roy, 1938—Luxor
Miss Edna B. Sherriff, 1920—Alexandria
Miss Nellie C. Smith, 1911—Cairo
Miss Mary M. Stevenson, 1939—Cairo
Miss Mary C. Thompson, 1939—Cairo
Miss Helen M. Walker, 1930—Assiut
Miss Laura B. Walker, 1904—Mansura
Miss Ethel L. Weed, 1919—Alexandria
Miss Ida B. Whiteside, 1913—Luxor
Miss Esther W. Wilson, 1919—Luxor
Mrs. Margaret J. Work, 1939—Cairo
Miss Ruth A. Work, 1904—Assiut
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY

*Miss Ella M. Barnes, 1911—
926 E. 1st St., Monmouth, Ill.
Miss Leota Cabeen, 1909—
1519—5th Ave., St. Joseph, Mo.
*Miss Minnehaha Finney, 1894—
121 N. 7th St., Sterling, Kan.
Miss Alta G. French, 1925—Goldfield, Iowa
Miss Alfretta M. Hammond, 1904—
State Hospital, Warren, Pa.
Miss Lois D. Kingan, 1926—
960—3rd Ave., Los Angeles, Cal.
Miss Dora B. Mason, 1918—
1003 Milton Ave., Swissvale, Pittsburgh, Pa.
Miss Lillian McClelland, 1923—
1011 S. Parkview St., Los Angeles, Calif.
Miss Jeannette McCrory, 1916—Sterling, Kansas
Miss Helen J. Noordewier, 1921—
1104 Sigsbee St., S.E., Grand Rapids, Mich.
Mrs. Rachel Tracy Seiver, 1925—
7961 Blackburn Ave., Los Angeles, Cal.
Miss Marie F. Tait, 1925—R.D. 5, Mercer, Pa.
Miss Mary L. Thompson, 1917—Tarkio, Mo.
Miss Elizabeth M. Wilson, 1932—Lewis, Ia.

THE SUDAN

Miss Mary E. Coie, 1919—Khartum North
Miss Una Coie, 1918—Khartum North
Miss Mary V. Ewing, R.N., 1939—Doleib Hill
Miss Elsie E. Grove, 1912—Doleib Hill
Miss Ray Huffman, R.N., 1924—Nasir
Miss Marguerite McClellan, 1926—Khartum North
Miss Aulora R. McIntyre, 1911—Wad Medani
Miss Ellen P. Smith, 1938—Kartoum North
Miss C. Blanche Soule—Nasir
Miss Frances Turk, R.N.—Khartum North

NOW IN THIS COUNTRY

Miss Isabel Blair, 1922—
80 Brownson Avenue, Washington, Pa.
Miss Mary Jane McKnight, 1922—
Box 11, Ellwood City, Pa.
Miss E. Verna Pillow, 1930—Morgan Hill, Calif.

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Prof. and Mrs. M. C. McFeeters.....Assiut
Rev. and Mrs. H. A. McGeoch.....Benha
Rev. and Mrs. Willis A. McGill.....Cairo
Dr. and Mrs. W. T. Moore.....Tanta
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Dr. and Mrs. H. E. Philips.....Alexandria
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Dr. and Mrs. C. P. Russell.....Assiut
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Dr. and Mrs. F. Scott Thompson.....Assiut

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542 N. Bever St., Wooster, Ohio
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310 E. Detroit Ave., Monmouth, Ill.
Dr. and Mrs. H. S. Hutchison.....Claysville, Pa.
Rev. and Mrs. W. B. Jamieson..New Wilmington, Pa.
Dr. and Mrs. C. A. Laughhead.....
403 Melrose Court, Iowa City, Iowa
Dr. and Mrs. R. T. McLaughlin.....
44 Alexander St., Princeton, N. J.
Dr. and Mrs. A. A. Thompson.....New Concord, O.
Dr. and Mrs. F. M. Thompson.....
1523 Jefferson Ave., East Detroit, Mich.

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Woodstock School, Landour, Mussoorie
Rev. and Mrs. J. C. Alter.....Zafarwal
Dr. and Mrs. Stuart Bergsma.....Taxila
Rev. and Mrs. James D. Brown.....Rawalpindi
Dr. and Mrs. J. G. Campbell.....Pasrur
Rev. and Mrs. Wilbur C. Christy.....Sheikhupura
Rev. and Mrs. E. V. Clements.....Badomali
Rev. and Mrs. J. H. Colvin.....Gujranwala
Rev. and Mrs. J. B. Cummings.....Rawalpindi
Prof. and Mrs. W. J. Downs.....Rawalpindi
Rev. and Mrs. R. A. Foster.....Sialkot
Rev. and Mrs. J. A. McArthur.....Gurdaspur
Rev. and Mrs. Robert Maxwell.....Sialkot
Rev. and Mrs. Paul A. Miller.....Sialkot
Mr. and Mrs. W. H. Merriam.....Gujranwala
Mr. and Mrs. C. C. Millson.....Gujranwala
Rev. and Mrs. Hugh M. Milne.....Gujranwala
Dr. and Mrs. S. C. Picken.....Sargodha
*Rev. E. L. Porter, D.D.....Sialkot
Miss Gwynaeth R. Porter, R.N.....Sialkot
Rev. and Mrs. Jay W. Ranson.....Sangla Hill
Rev. and Mrs. W. H. Ross.....Lyallpur
Mr. and Mrs. C. A. Stewart.....Dhariwal
Dr. and Mrs. H. J. Stewart.....Gujranwala
Rev. and Mrs. J. H. Stewart.....Pathankot
Dr. and Mrs. R. R. Stewart.....Rawalpindi
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New Wilmington, Pa.
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Dr. and Mrs. J. C. Heinrich.....
1041 South Negley Ave., Pittsburgh, Pa.
*Dr. and Mrs. J. H. Martin.....New Concord, Ohio
*Dr. and Mrs. J. A. McConnellee.....
500 Schaff Building, Philadelphia, Pa.
*Rev. and Mrs. H. S. Nesbitt.....
288 Elmwood Ave., Wollaston, Mass.
Mrs. F. A. Whitfield.....
205 E. Normal, Lindsborg, Kansas

THE SUDAN

Rev. and Mrs. W. J. Adair.....Nasir, Sobat River
Rev. and Mrs. J. L. Anderson.....Wad Medani
Dr. and Mrs. V. F. Dougherty.....Nasir, Sobat River
Rev. and Mrs. Leander Finley.....Omdurman
Rev. and Mrs. K. Glen Fleming.....
Doleib Hill, Malakal
Rev. and Mrs. W. D. McClure.....
Doleib Hill, Malakal, Sudan
Dr. and Mrs. R. F. Shields.....Khartum, Sudan

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Rev. and Mrs. J. A. Heasty.....Sterling, Kansas
Mr. and Mrs. J. P. McKnight.....
2010 Green St., Allentown, Pa.
Dr. and Mrs. Paul J. Smith.....
315 Winona Ave., Germantown, Phila., Pa.
*Dr. and Mrs. G. A. Sowash.....Owings Mills, Md.

ETHIOPIA

Dr. and Mrs. John A. Cremer.....
46 Haledon Ave., Paterson, N. J.
Rev. and Mrs. D. C. Henry.....Addis Abeba

(*) Retired from active service.

David, the Psalmist

Praise and Thanksgiving

When God's goodness fills your years,
When your life is free from fears,
When happiness crowns your days,
Be thankful: give God the praise.

When your hope asserts its power,
When dark clouds no longer lower,
When your faith all doubt allays,
Be thankful: give God the praise.

When you know the way of right,
When you know that right is might,
When you know that virtue pays,
Be thankful: give God the praise.

When life's tasks you do not shirk,
When you know the joy of work,
When you walk in wisdom's ways,
Be thankful: give God the praise.

(Mrs. C. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.

A Little Time Apart

S. Bose: The Visit of The Wise Men

Matt. 2:1-2

Many Indians believe that one or more of the Wise Men who visited the Christ Child came from India, though in this picture Persians are here placed in the foreground. Each is dedicating whatever treasure his life contains to the service of the Christ Child. "The artist is a Hindu by religion, an instructor in the School of Arts and Crafts, Lucknow, and was commissioned by a missionary to paint this picture. It is interesting that it was reproduced in Madhuri a Hindu secular magazine.

The picture is taken from EACH WITH HIS OWN BRUSH
Contemporary Christian Art in Asia and Africa, by Daniel Johnson Fleming and used by permission.